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THE CHURCH BUILDS THE COUNTRY COMMUNITY

In 1949 the American Country Life Association fittingly commemorated the fortieth anniversary of President Theodore Roosevelt's important message to Congress on rural life in America. That message with its keynote of "better farming, better business, better living," awakened in our country a tardy interest in the welfare of rural people.

Theodore Roosevelt always generously acknowledged his indebtedness for ideas in the rural field to the statesmen who had established the Irish Agricultural Organization Society nearly twenty years earlier. I had personal acquaintance, with the triumvirate who were responsible for the promotion of that movement. Of these the best known was Sir Horace Plunkett who spent a decade ranching in Montana at the same time that Theodore Roosevelt was similarly employed in Dakota—namely, in the 1880's.

It was not, however, until the winter of 1905-06 that Horace Plunkett during frequent visits to the White House exchanged his thoughts on rural philosophy extensively with the President. In his articles in the *Outlook,* later published in a book entitled *Rural Problems in the United States,* Sir Horace asserted that his movement anticipated the lines of the well known formula of the President: "Better farming, better business, better living." I met Plunkett on his subsequent visits to America and became acquainted with his most distinguished collaborators in the Irish Agricultural Organization Society in Dublin in 1925. Deeply treasured in my memory is a visit with George William Russell, the famous AE, in his editorial office of *The Irish Statesman,* and with the third member of the group, the Jesuit educator, Fr. Thomas Finlay.

Plunkett has a curious and thought-provoking observation in his book, *Rural Problems in the United States,* to the effect that "the subordination of country to town is peculiar to English-speaking countries," and he quotes with approval the observation of the French statesman, Senator Jules Méline, that the "well being of a people is like a tree: agriculture is its root, manufacturing and commerce are its branches."

These convictions, shared and expressed by both Plunkett and Theodore Roosevelt, make it obvious that the problems of rural

life stressed in his message by the President, forty years ago, are a challenge to both enlightened citizenship and to civil government. It may not be so clear, however, why the Church should single out agriculture among all the fields of economic endeavor for its special concern. Religion raises the standard of justice and charity wherever human beings earn their living in association with their fellows. The social doctrine of religion must be applied to every field of economics. But why specifically is there a Catholic Rural Conference? That, I presume, is the question I am expected to answer. I answer by asking what is the most important product of the country community?

The imagination goes at once to the fields of wheat and corn, the flocks of sheep, the herds of cattle and hogs, the fruit orchards and the forests. Obviously, you say, the prime product of the country is food and fibre, the raw products which city industry refines for our use.

Such a statement neglects a most important contribution of country life. The rural community supplies the life blood of the cities. The most important contribution of the country is its crop of children. It is well known that any city of America, if left dependent upon its own birth rate, would be found to be dying on its feet. Its population would shrink, its industries would go into permanent decline.

When I began the studies which led immediately to the Catholic Rural Life Conference, I noted in the 1910 census, the latest figures then available, that rural and urban populations in the United States were reported as almost equal in number, practically fifty-fifty. But the school population that year was approximately sixty per cent rural and forty per cent urban. That told the story then and the same tendencies persist today; the children are overwhelming in the country; the rural family is the source of the growth of our national population.

The farm is the natural habitat of strong, united, vigorous and prolific family life. Between the Judeo-Christian religious tradition and such family life as I have just described, there is historically and philosophically a mutual bond of offense and defense. Whatever weakens religion undermines the family; whatever weakens the monagamic family deteriorates the spiritual forces of society and leads to national collapse. The stake of religion in

rural life is its concern for the three vital institutions of human society—the home, the church and the state.

What, then, in the view of the Catholic Church, is the rural problem? It is, basically, the problem of keeping actively in the rural community a larger percentage of the intelligent and spiritually minded boys and girls who are born there. Only such a population will be able to vitalize the rural community and solve the economic, social and religious question of the countryside. I say that it is a question of keeping a larger percentage of intelligent farm born and bred boys and girls in the field of agriculture. It is obvious that not all the children born on the farm can reasonably be expected to remain there. There is a surplus that must overflow into the city for the benefit of both country and city. I need not point out that successful farming requires a working knowledge of scientific principles—chemical and biological—and at the same time a capacity for business management, and mechanical skill, a combination rarely required in other occupations. It requires talent and character far above the average to provide the "better farming, better business, and better living" that President Theodore Roosevelt desiderated in 1909 for the farms of America.

What motives can the Church present and what methods can she use to induce a larger percentage of the intelligent and capable boys and girls to remain on the land? In the first place, the country pastor must realize the challenge of his own position, for he is the key figure in the aim of the Catholic Rural Life Conference to build up ten thousand spiritually strong country parishes. He must realize that a wholesome rural community must have a high percentage of intelligent and conscientious men and women. Consequently, he will address himself to the task of inducing the most intelligent boys and girls to remain in the community and he will counsel their parents to open opportunities for their boys and girls to begin farming either in their own community or in another farming area or to equip themselves to serve in one of the many fields of the agricultural professions.

But what motives can the rural pastor offer to restrain the rush of his intelligent and imaginative boys and girls to the professions and the attractions of city life? Of course, he can tell the truth about city life for the multitude—city life with its worries and anxieties, with its uncertain employment and extensive wretched

housing, its temptation and its heartaches. I think, however, that such a line of argument frequently reiterated would be a dismal recital and might be laid to prejudice or personal disappointment. Besides, it is a negative approach and cannot provide a satisfactory basis for a positive movement.

No, I would have the country pastor consider city life at its best and yet find the rural community preferable. I would have him present three sound considerations to the people of his parish which I am confident will win the substantial approval of the group he must especially address. You will keep in mind that I am asking him to address himself in this matter to the most intelligent and imaginative boys and girls of his parish.

The country pastor then will say to the youth of his parish on many occasions and in different words: first, economic independence is the best safeguard for intellectual independence, which is the first prerequisite of an enlightened mind and a liberal culture. He may tell the farm boys and girls of the conclusions expressed by an educational authority, Dr. Dexter Merriam Keezer in his recent book, *The Light that Flickers*. Dr. Keezer, formerly president of one of our well-known liberal arts colleges, despairs of liberal education in the absence of fairly widespread economic independence which he thinks is virtually unattainable in modern city industry. Dr. Keezer is solicitous for liberal education to resist "the impact of forces which now so powerfully tend to make sheep out of the citizenry." "Liberal education," he writes, "is not for or by the yes men which the sweep of forces created by modern industrialism tend strongly to make of most of us" (63).

The country pastor will observe that the widest distribution of economic independence in America is to be found in the farm families who own their own farm. They are the owners of productive property and are not dependent for their living on the whims and opinions of others no matter how powerful. If you, my young men and women, he will say, wish to have the intellectual independence which comes with the ownership of productive property, seek it in the ownership of one of the five million farms in this country. My opinion in this matter is confirmed by the counsel given in 1891 by that modern statesman, Pope Leo XIII, in his famous encyclical *On the Condition of Labor*. Leo XIII advised the laboring man to save his earnings and purchase a farm so that he might enjoy

economic independence for himself and his family. It is still sound advice for intelligent and conscientious young men and women.

Secondly, the alert country pastor will say to his people: next to the ownership of productive property the most desirable thing for an intelligent person is to be self-employed. That is the status of the farm family. It accepts responsibility for its own conduct; it exercises its own initiative throughout the week, month and year. It chooses the time of seeding and of harvest. It does not have its conduct every working hour dictated by foremen, supervisors and bosses as is the case in city industrial life, but with its head erect, chooses its path and wins its own success and accepts responsibility for its own failures. Such is the life for intelligent, imaginative and competent men and women. Such is the life of five million farm families who share an opportunity equalled nowhere else.

Thirdly, the country pastor will say the greatest natural good in the world is the perpetuation of one's own personality in one's children. In the Old Testament the richest earthly reward was, "You shall see your children's children to the third and fourth generation." Time has not dimmed the happiness which springs from seeing one's own personality reflected in the features of one's own children. All other earthly consolations and joys are trivial in comparison with the deep happiness of a father and mother surrounded by their children. There is, of course, a supernatural motive often expressed by St. Paul which may be reasonably chosen instead of the natural ties of home and children. But certainly the supreme natural good is not to be found in fame, wealth or amusement but in the joys of family and children.

That the rural community is the natural environment of the family is recognized by every serious student. I would refer you to *Rural-Urban Sociology* by Sorokin and Zimmerman. The city environment is at war with the family. The family is not needed for the urban occupation. The hotel, restaurant, and laundry easily usurp the place of the home. The interests of the wife in the city are entirely extrinsic to the husband's occupation with which in general she has slight acquaintance. Children are a liability. To have a child involves the deliberate choice to not have an automobile or some other convenience possessed by one's neighbors. Divorce is a city institution.

On the other hand the farm is the friend of family life. Husband and wife and children find their lives unified by the occupation in which they earn their living. They have the same economic, social and intellectual interests. Additional children are a definite asset. Divorce is practically unknown. A strong family tradition forms the minds and characters of children. The country pastor will thus address the intelligent and truly imaginative youth of his parish and they will see that the rural community furnishes the best hope of genuine happiness for them. In the course of a moderately long pastorate he will have woven a rural social fabric, centered in the parish church where the young folk will have plighted their vows, and radiating its influence through the institutions of education, recreation, culture, economic co-operation, health, and civic improvement. Here will have been laid the impregnable foundation of an independent citizenry, namely a wide distribution of private ownership of productive property; here the sense of responsibility and initiative necessary for a free people will be developed in an atmosphere of self-employment; here the strong, unified, wholesome, prolific family life—which Theodore Roosevelt acclaimed so vigorously and with such wisdom in his message forty years ago—here in this country community such family life will flourish to the strengthening of the moral fibre of the nation.

Here the rural pastor will instruct his people that they are, in the sight of God, his stewards in the cultivation of their land; that they must in conscience strive to transmit the soil in undiminished fertility to future generations; that neither erosion nor soil depletion through greed is permissible to good stewards of the Divine Master. The pastor will teach them also that they must use every just means to strengthen the position of the single family farm; that special governmental assistance should in general be restricted to farms capable of being operated by a single family, lest by giving bonuses to merely commercial operators the government may bring destruction on the rural family which, once destroyed, could with difficulty ever be renewed.

In this vibrant rural community, co-operative enterprises will be fostered as a Christian mode of industry. "Bear ye one another's burdens and so you shall fulfil the law of Christ." The farming population will not be misled into regarding co-operatives as merely an advantageous economic arrangement; they will understand that

the most necessary antecedents, as well as the most valuable products of co-operation, are in the moral and social order. If, however, out of a sense of their Christian responsibility for the common good of all, they embark upon some co-operative enterprise they will be rewarded not merely with better income, but they will find that they have built a community that will challenge the interest of intelligent and imaginative boys and girls.

In such a rural community the youth will receive religious education from competent teachers. The life and teachings of Christ will be their inspiration. The boys will feel at home in Joseph's workshop side by side with the young carpenter who teaches them the dignity of labor; the girls will be formed in the school of Mary, the model of maidens and mothers. If it is not possible to have a daily religious school, provision will be made to supplement the Sunday school with a religious vacation school for intensive instruction in the truths of faith.

It was in 1923 on the occasion of the St. Louis meeting of the American Country Life Association that a group imbued with thoughts such as these about the religious significance of the relation of the farm to the family, established the Catholic Rural Life Conference. I well recall the sentiment expressed at that meeting by the Venerable Bishop Vincent Wehrle of Bismarck, North Dakota.

"Country life," said the Bishop, who had spent forty years as a missionary in North Dakota, "country life has about it something Sacramental." He was voicing the Benedictine tradition held in the seventh century by St. Nathalen of Northumbria, of whom it is written that "he prayed while he plowed and considered that among all the activities in the world, the cultivation of the soil comes nearest to heavenly contemplation."

It is told of the patron saint of the Catholic rural life movement, St. Isidore, that because of his prayer and his faith in God two angels labored by his side in the fields and he accomplished the work of three. This parable may well convey the truth that if rural economics is aided by religion and wholesome family life, society will reap immeasurable benefit; agriculture, the root of the tree

of national life, will be sound and its branches—commerce and industry—will flourish and prosper. Such, I may add, were the views of Theodore Roosevelt and their validity for American country life has not diminished during the past forty years.

✠ Edwin V. O'Hara, D.D.
Bishop of Kansas City

Fifty Years Ago

In the December, 1899, issue of *The American Ecclesiastical Review* the leading article, by Fr. H. T. Henry, of Overbrook, is a commentary on the hymns that are recited in the Office of the Feast of Saints Peter and Paul at Vespers and Lauds. Fr. Henry believes that these hymns are to be attributed to Elpis, although the stanza beginning *O Roma Felix* has been ascribed to Pope Urban VIII. . . . A lengthy article contributed by Fr. Charles Coppens, S.J., is entitled: "Is Freemasonry Anti-Christian?" It was occasioned by a statement of the Episcopalian bishop of New York, the Right Rev. H. D. Potter, praising Freemasonry. Fr. Coppens essays to prove that the ultimate purpose of Freemasonry is subversive of Christianity and directed to the restoration of paganism in the form of Nature-worship of the vilest kind. He draws most of his information from a book found in the Library of Congress purporting to give secret instructions and doctrines to those in the higher ranks of Masonry. . . . A brief anonymous article on "The Century Jubilees of the Church," in preparation for the jubilee of 1900, tells some interesting facts about previous centenary jubilees. In the course of the jubilee of 1600, Pope Clement VIII visited the four basilicas seventy times, and for hours at a time heard confessions. About three million pilgrims visited Rome that year. The jubilee year of 1700 was marked by the death of Pope Innocent XII. In 1800, when Napoleon dominated Europe, there was no jubilee, for the first time in five centuries. . . . In the Conference section we read that more than six million Americans are members of secret societies, three hundred in number. . . . Abbé Hogan, in his series of articles on "Church Building" describes the various types of medieval architecture, especially Romanesque and Gothic. . . . Fr. George Tyrrell, S.J., concludes his discussion of true and false mysticism.

F. J. C.

QUEEN OF THE MISSIONS

The Church Militant with assurance names saints in heaven patrons of the many varied occupations of souls on earth. As far as the saints are concerned, one may say that it is an added bit of brilliance to their crown of glory to be so chosen. Such nominations, if they may be thus called, do not of necessity express a real relation between the saint and the honor shown him. Fifteen centuries of mission activity had passed before St. Francis Xavier began his labors. Nevertheless, he is called the patron of the missions. Mary, the Virgin Mother, Mother of God, Mother of Christ, is however, by her very existence, the Queen of the Missions. And this not solely because she is the mother of Christ and of divine grace but because her role in history, in the minds of men down the centuries, has clarified as no other human being could, the message of the divine redemption of man. Teachers of the truths of faith, dedicated as they are to the simplification of profound doctrine in words intelligible to all, can by the plain story of the nativity prevent many misconceptions about the nature and person of Jesus Christ, while at the same time they possess in the simple words of the Gospel narrative of the birth of Christ the rock on which many heresies have been shattered in the past and will be in the future. Rightly does the whole Church on earth sing to her, "Gaude, Maria Virgo: cunctas haereses sola interemisti in universo mundo." Mary illumines the minds of all who listen to Christ's message of redemption, preached by His Church. No missioner has said the last word to his people before he has named her again and again, not just to express his personal devotion to her but chiefly to make clear to simple minds the nature of Jesus Christ, God, the Second Person of the Blessed Trinity, Son of Mary.

The pre-Nicene heresies left intact the divine maternity of Mary. They consisted of speculations about which the average person could have little or no interest. Except for the moral heresies such as Montanism and Donatism of a later date, the heresies were concerned more with determining Christ's relation to the Trinity. Gnosticism, it is true, had spread throughout the Empire but it may be said with safety that all of these heresies had little or no direct effect upon the vast majority of the faithful because the

heresiarchs themselves were not interested in bringing their message to the ordinary people. Besides, their speculations were of such a nature that they would be beyond the comprehension of the simple faithful. Even with the spread of Arianism, the significance of its doctrines about the nature of Christ seems not to have been entirely thought out because Alexander of Alexandria used the term "Mother of God" as an accepted expression, needing no elaboration and this was not challenged by the followers of Arius. In fact, the Fathers of the first ecumenical council mentioned the Mother of God so little that Nestorius, a century later, did not hesitate to declare that the term "Mother of God" (θεοτόκος) was unknown to them.

As long as the Mother of God was not directly denied by the heresiarchs, devotion to her remained constant but quiet. Mary was called the Mother of God and honored as such. In fact, the term "Mother of God" became so current in the fourth century, that Gregory of Nazianzen did not hesitate to declare anathema those who did not recognize Mary as the Mother of God. But the significance of the declaration of the Council of Ephesus against Nestorius, who formally denied that Mary was the Mother of God, was incalculably great for the missions. No other Christological heresy aroused such great interest among the common people as did this heresy of Nestorius. They understood clearly what the issue was. Cyril of Alexandria wrote a long letter to the hermit monks of Egypt declaring that the negation of or the refusal to use, the term θεοτόκος amounted to a denial of the doctrine of the Council of Nicea. The divine maternity of Mary became the tessera of those who would safeguard the divinity of Christ Himself. The people of Ephesus awaited the decision of the Council as they would the election of a pope. "All the people of the city were in suspense from morning to evening, awaiting the decision of the holy synod," wrote Cyril. "When it was learned that the unfortunate one had been deposed, all with one voice began to congratulate the holy synod and to glorify God for the defeat of the enemy of the faith. As we left the church, we were accompanied with torches to our homes. It was evening. The whole city was illuminated. Virgins walked before us with little boxes of incense."

Thus at the very time when the Church through her monastic missioners was to extend her field beyond the borders of the civil-

ized world and was to come in contact with barbarians who would be a prey to Arian, Nestorian, and Monophysite heresies, Mary's title of Mother of God became a summary of fundamental Christological doctrine. Certain it is that from this time on basilicas and churches were raised to her honor. No documents appear to have come down to show the influence that Mary exercised in the catechetical instructions of those times. Yet two centuries later the Venerable Bede in England preaches against Eutyches and appeals to the divine maternity as a proof: "Si caro Verbi Dei secundum carnem nascentis a carne Virginis Matris pronuntiatur extranea, sine causa venter qui eam portasset, ubera quae lactassent, beatificantur. . . . Alioquin nec vere Filius hominis diceretur, qui originem non haberet ex homine. Et nos igitur his contro Eutychen dictis, extollamus vocem cum Ecclesia catholica . . . dicamusque Salvatori: Beatus venter qui te portavit, et ubera quae suxisti."

It is not within the limits of this article to review the praises of the Mother of God written by the Fathers of the early Church. In 1294 John of Monte Corvino, the Franciscan Apostle to China, defended Mary's title of Mother of God which the Nestorians impugned at the court of Kanbalik. Passing to modern times one example may suffice to show that Mary accompanied the missioners into the new fields of mission endeavor during the era of discovery.

It is March 17, 1865, Friday. Fifteen Japanese come to the door of the newly built church at Nagasaki, Japan. In the words of Father Petitjean, the Paris Foreign Missioner who met them: "Pushed no doubt by my good angel, I went to them and opened the door. I had just about time to say an Our Father, when three women of fifty or sixty years knelt before me, and said, with their hands on their bosom and with low voice: "Our heart does not differ from yours." To this I replied . . . : "Can this be true? But from where are you?" They named their village and added, "In our village, nearly everybody is like us." Father Petitjean continues his narrative, "Be thou blessed, O my God, for all the happiness with which my soul was then flooded. What compensation for five years of a sterile ministry. . . . I had to answer all their questions, speak to them of the O Deous Sama, O Yaso Sama, Santa Maria Sama, names by which they designate God, Our Lord Jesus Christ, the Blessed Virgin. The sight of the statue of Our

Lady with the Infant Jesus recalled to them the celebration of Christmas which they kept in the eleventh month."

Thus simply the faithful Christians of Japan who had for more than two centuries preserved their faith in the face of persecution and threats announced themselves to the missioners of a later day. "Santa Maria Sama"—herein echoes the voice of St. Francis Xavier. It is no accident that they knew of Mary, the Mother of God. Her name is a necessary part of the mission catechism. Fr. Josef Wicki, S.J., writing on the mission method of St. Francis Xavier shows how insistent the great Apostle was in teaching the chief prayers to Our Lady to his converts. So great is her prerogative as Mother of God that she is most easily taken to the heart of all humanity. Her place of birth, her nationality, even her age and appearance become questions of minor importance in the light of the gripping truth that she is the Mother of God. Her home becomes the model of all homes without once describing its physical appearance. Her purity of life does not become a reproach to those who have not followed her example. Rather her gentleness is a source of encouragement for all to praise her perfection and humbly to follow in her footsteps with penitent hearts made joyful at the very thought of her. There is no field of mission endeavor, be it for the good of the individual or for the community, where the example of Mary and her Holy Family does not simplify a thousandfold the problem of presentation. What a void would there be in teaching the story of the Redemption, if the divine motherhood of Mary were omitted!

In these modern times when so many sects arise in the name of Christ and are so richly endowed with this world's goods to pursue a most intensive mission campaign, the role of Mary, Queen of the Missions, is even greater than ever before. It would be most unrealistic on the part of the Church's missioners to expect that the people of the mission lands, most of them simple and unlettered, could easily recognize the difference between the doctrine of the Catholic Church and the various sects which surround her. But the name of Mary is on the lips of the Catholic missioner alone. Even in the United States, devotion to the Blessed Virgin is a sign of Catholicity. Her Rosary, her medals, her scapular are the unequivocal marks of the Catholic. So in the mission lands. A thousand words of explanation can be saved by the reverent use

of her name. Even as on the first Christmas night, when she presented the Saviour of the world with a conviction that no argument can ever shatter, and with signs that even heaven itself accepted—an infant wrapped by her in swaddling clothes and laid by her in a manger—she is the unmistakable and true guide to the Saviour of the world for all generations to come.

The Mother of God is a living mother, the mother of the Author of Life. For that reason she continues to exercise a vital, immanent activity which embraces all mankind. She need not make known to us on earth all that she is doing for us. Her silent, steady source of encouragement to the generations of Japanese Catholics who for two centuries kept the Faith unspoiled is but a brilliant glimpse of all that she herself continues to do for the missions. Unasked, she saved the hosts of the marriage feast at Cana from embarrassment by having her divine Son perform His first miracle. Her powerful intercession on this occasion will ever remain mysterious, for therein Mary seems to have taken the initiative in determining the moment when God would intervene in a miraculous way before all mankind in man's redemption. That mystery is the source of the missioner's hope and encouragement. Because he cannot put a measure on the power of her intercession, he has no fear to ask all things in her name. And where the mother is, there will be the Son.

Mary truly has made the divine pedagogical task of the missioner a comparatively light burden. She herself has labored where he was cast out. She is by every right the Queen of the Missions. She is not, however, a queen who inspires to sacrifice alone, and to the performance of duty completed in every detail. Her divinely regal prerogative shines with an especial brilliance because, like a true queen, she is the solace of the afflicted. And who at times are more afflicted than the missioners, lonely and neglected, surrounded on every side by the tawdry triumphs of wordly pride, vice, ignorance and superstition? Satan is fighting a supreme contest for the souls of men who long have been his devotees. It requires extraordinary faith and fortitude to carry on the work of the missions in the face of his seeming triumph. The words of Mary "Do whatever he tells you" (John 2:5) will be softly whispered in the hearts of missioners everywhere in every generation until the end of time. By faith we know that God needs no counsellor. Still less

does He require the approbation of creatures for His works. But it was God Himself who gave all mankind His own mother to be their mother at the very time the world should have wished itself annihilated for the enormity of its sin. She watches over us all. She is the mother of China and Russia as well as of America. The weak human heart can beat with serene peace because she knows the plight of the world. "Do whatever he tells you." These are the words of the best expression of all mankind, of the Mother of God, of the Queen of the Missions.

✠ Thomas J. McDonnell, D.D.
National Director
The Society for the Propagation of the Faith

Theology and the Gift of Understanding

Your baptismal Creed is the germ of a whole science. The twelve articles of the Apostles' Creed are, in fact, the text of the whole theology which the Councils of the Church have elaborated in every age to this day, perpetually analysing more and more exactly the meaning of every revealed truth by this gift of understanding, and then combining them all together into perfect unity and symmetry, and yet never venturing to draw a line round it, or to say that this contains the whole of the meaning; and that because in this life 'we know in part, and we prophesy in part,' while we are waiting for that time when the perfect shall come, and what is partial shall be done away. We do not venture now to declare that we possess the whole truth of any mystery, but only so far as it is revealed. If you look from a high mountain, you will see a multitude of paths and roads and rivers diverging every way. At last they reach the horizon and vanish. So it is with the truths of revelation. We can trace them so far as they are revealed to us, but at last they reach the vanishing points, where they pass into the infinite mind of God; there we cannot follow them.

—Cardinal Manning in *The Internal Mission of the Holy Ghost* (London: 1875), p. 368.

NEWMAN'S IDEA OF A *CATHOLIC* UNIVERSITY

Almost inevitably, whenever we speak of the aims and ordering of Catholic education, the name of John Henry Cardinal Newman sooner or later enters into the discussion. We may agree with him or disagree, in principle or in detail, but he cannot be ignored. The *Idea of a University* remains a classic among the studies of educational theory, and a work to be reckoned with by those who devote themselves to educational tasks.

Unfortunately, the *Idea* is also, in many respects, the most subtle and difficult of all Newman's works. It is a book easily misunderstood, if read without a clear appreciation of Newman's aim in writing it and without reference to the circumstances that called it forth. It is, I hardly need add, a book that has been only too often carelessly read and casually misrepresented. To propose the *Idea of a University* as a complete expression of the Cardinal's views on Catholic education is both a grave mistake and an injustice to the author. That is why, even in this brief treatment of Newman's delicate and complex theory,[1] we shall be compelled to refer rather frequently to other works of Newman in addition to the *Idea*.

John Henry Newman has been accused of holding views that, if put into practice, would result in the complete disintegration of Catholic higher education. Fr. Timothy Corcoran has made the charge openly and bluntly, and documented it from Newman's own words.[2] It is a serious charge and deserves consideration.

THE IDEA OF A UNIVERSITY

Criticisms of Newman's position have been based on certain sections and phrases in the *Idea of a University*. Some attention, then, should be given to what the *Idea* contains, and to the background against which it must be understood.

[1] The present article will appear as a chapter of *Integration in Catholic Colleges and Universities*, edited by Roy J. Deferrari, Ph.D., which is scheduled for publication in the spring of 1950 by The Catholic University of America Press, Washington, D. C.

[2] Cf. Corcoran, Timothy, *Newman: Selected Discourses on Liberal Knowledge* (Dublin: University College, 1929); also "Liberal Studies and Moral Aims," *Thought*, I (1926), 54-71.

The Situation in Ireland[3]

From the days of the Virgin Queen, for almost two centuries, laws imposed on Ireland by the English were designed to make it impossible for a Catholic to obtain an education without sacrificing his religious principles. It was only at the risk of their freedom and property that Catholic parents succeeded in maintaining Catholic schools in the Irish countryside and in sending their sons to the famous Irish Colleges on the Continent. In 1793, following the relaxation of the infamous penal laws against education a decade earlier, restrictions against Catholic students at the Protestant institutions were finally abolished and Catholics were given practically a free hand in educational matters. Catholic colleges were erected in several dioceses, under strict episcopal and clerical supervision.

In 1845 (the year, incidentally, of Newman's conversion), Sir Robert Peel introduced the Irish Colleges Bill to provide for a general, state-subsidized system of higher education in Ireland. The Bill provided for the establishment of undenominational colleges to give united instruction to students of all religious beliefs. In effect, the colleges were to be completely secular. The Bill became law in July, 1845. In December, the Queen ordered the establishment of "Queen's Colleges" in or near the town of Belfast and in Cork and Galway.

Meanwhile, in September, 1845, the Irish bishops met to consider their official attitude towards the proposed colleges, and condemned the plan by a majority of nineteen to seven. It is worth noting that the episcopal minority approved of the Queen's Colleges as the best concession possible from the British government, and thought that if certain safeguards were provided, Catholic students might be permitted to attend. On Nov. 18, the bishops agreed to submit the case to Rome for decision.

Two years later, the answer from Rome arrived. The rescript confirmed the views of the majority of the bishops and branded attendance at the Queen's Colleges "a grave danger to the faith"

[3] The monograph, *Towards a University*, by David Kennedy (Belfast, 1946), is a good brief account of the progress of higher education in Ireland. Most of the items listed under "Critical and Expository Studies" in the bibliography at the end of this paper contain information of interest regarding the background of Newman's *Idea*.

of Catholics. The condemnation was repeated in 1848 and again in 1850.

One of the principal advisers on Irish questions in Rome was Dr. Paul Cullen, rector of the Irish College. It was he who had constantly urged upon Pope Pius IX the need of combatting the Queen's Colleges plan. In 1849, Dr. Cullen was named Archbishop of Armagh and Apostolic Delegate to Ireland. At the National Synod of Thurles in 1850, he proposed for prompt action what Rome had already recommended—a Catholic University in Ireland as an alternative and in opposition to the secular Queen's Colleges.

In April, 1851, Archbishop Cullen wrote to Newman, asking his advice on the projected foundation, and inviting him to "deliver a set of Lectures in Dublin against Mixed Education." In July of the same year, the Archbishop invited Newman to become the first rector of the new university, and after some hesitation Newman accepted.

On successive Mondays from May 10 to June 7, 1852, the first five of Newman's lectures—in opposition to Mixed Education (i.e., education of Catholics and non-Catholics together) and to prepare the Catholic public for the project of a university—were delivered in Dublin. Together with five other discourses prepared but not delivered, they were published in Dublin in the autumn of 1852. These discourses, with some revisions and the omission of the original Fifth Discourse, make up the first part of the book now known as the *Idea of a University*.

In his oral and written presentation of the case for the Catholic University Newman was obliged to take into consideration the fact that the Irish laity and clergy were by no means unanimous in favoring the project. Many of the laity failed entirely to grasp the magnitude of the issue. Some of them were graduates of the Established-Church Trinity College in Dublin. They felt that their own faith had not suffered even in an officially non-Catholic educational atmosphere, and were not convinced of the dangers of a secular institution of learning. Others of the laity failed to see the necessity of a university at all. They were not fully alive to the value of the broad, general, liberal education that a university (as Newman conceived it) could provide. Among the clergy, some members of the hierarchy, as we have seen, would have preferred a *modus vivendi* with the Queen's colleges in preference to

the risks and expenses of a Catholic university. And—most difficult of all—many of the bishops who favored the Catholic University plan had very little notion of what a university should be. Their ideal of education was the seminary; with their leader, Archbishop Cullen, they looked to strict ecclesiastical control and rigid discipline in educational matters as the best insurance of the faith and fidelity of the Catholic laity.

Through force of circumstances, then, Newman had a double task. He had to defend, first, the idea of a university that would not ignore religion and would give to Theology its rightful place among intellectual disciplines. But this was, I think, the lesser part of his burden. After all, Archbishop Cullen's was the most powerful voice among the bishops—powerful both in Ireland and in Rome; and Archbishop Cullen was solidly behind Newman's attack on Mixed Education and the resultant neglect of Theology. More difficult was Newman's duty (as he saw it) to explain and make attractive the idea of a broad liberal education; here he could by no means count on the Archbishop's sympathy and support. In the event, he received neither.

With this background in mind, we can now consider briefly the content of the *Idea.*

The Argument of the Idea of a University

Obviously, it is impossible in a paper of this sort to summarize a book like the *Idea.* We can merely outline—and very briefly at that, Newman's answers to the two questions that, for him, indicated the scope of his lectures: ". . . first, whether it is consistent with the idea of University teaching to exclude Theology from a place among the sciences which it embraces; next, whether it is consistent with that idea to make the useful arts and sciences its direct and principal concern, to the neglect of those liberal studies and exercises of mind, in which it has heretofore been considered mainly to consist."[4]

In the *Idea* in its present definitive form, Discourses II, III and IV deal with the first question—the place of Theology in the university. By "Theology" in this context, Newman means simply "the Science of God, or the truths we know about God put into

[4] *Idea of a University,* p. 19.

system; just as we have a science of the stars, and call it astronomy, or of the crust of the earth, and call it geology."[5]

To his Dublin audience, the newly-appointed rector insisted first of all that no institution calling itself a university can logically exclude Theology from its curriculum. In the popular, common sense of the word, the name "University" implies a place for the teaching of universal knowledge; and certainly Theology, the Science of God, is a branch—indeed, the highest branch—of knowledge. Moreover, if Theology is denied entrance to the university, some other science will inevitably usurp its place, and the whole circle of university teaching, denied its true center, will wobble uncertainly around a false one.

At the end of the fourth discourse, Newman sums up his argument:

> I have argued in [Theology's] behalf, first, from the consideration that, whereas it is the very profession of a University to teach all sciences, on this account it cannot exclude Theology without being untrue to its profession. Next, I have said that, all sciences being connected together, and having bearings one on another, it is impossible to teach them all thoroughly, unless they are all taken into account, and Theology among them. Moreover, I have insisted on the important influence, which Theology in matter of fact does and must exercise over a great variety of sciences, completing and correcting them; so that, granting it to be a real science occupied upon truth, it cannot be omitted without great prejudice to the teaching of the rest. And lastly, I have urged that, supposing Theology be not taught, its province will not simply be neglected, but will be actually usurped by other sciences, which will teach, without warrant, conclusions of their own in a subject-matter which needs its own proper principles for its due formation and disposition.[6]

The above quotation, of course, is only the abstract summary of a thesis Newman upheld with a wealth of telling example and concrete detail. His answer to the educational theorists who would build a system of teaching with no room for Theology is an answer grave, simple, and irrefutable; and it is made vibrant and living in a series of those vivid metaphors Newman used so well: "In a word, Religious Truth is not only a portion, but a condition of general knowledge. To blot it out is nothing short, if I may so

[5] *Ibid.*, p. 61.

[6] *Ibid.*, p. 98.

speak, of unravelling the web of University Teaching. It is, according to the Greek proverb, to take the Spring from out of the year; it is to imitate the preposterous proceeding of those tragedians who represented a drama with the omission of its principal part."[7]

Having vindicated the claims of Theology to a place in the University, Newman now begins, with Discourse V, his explanation of the nature of liberal education. His thesis is simplicity itself: ". . . Knowledge is, not merely a means to something beyond it, or the preliminary of certain arts into which it naturally resolves, but an end sufficient to rest in and to pursue for its own sake. . . ."[8] For Newman, a university was neither a teachers' college nor a trade school; and it was certainly not a seminary or novitiate. He refused absolutely to confuse knowledge *in itself* with piety *in itself*, and this careful distinction, as we shall see, is the basis of the most serious attack upon his teaching. "There is a physical beauty and a moral," he wrote; "there is a beauty of person, there is a beauty of our moral being, which is natural virtue; and in like manner there is a beauty, there is a perfection, of the intellect."[9]

Knowledge is, Newman admits, only a temporal object, and a transitory possession.[10] It is certainly not man's ultimate end, but it *is* a secondary end with its own rights.

> To open the mind, to correct it, to refine it, to enable it to know, and to digest, master, rule, and use its knowledge, to give it power over its own faculties, applications, flexibility, method, critical exactness, sagacity, resource, address, eloquent expression, is an object as intelligible (for here we are inquiring, not what the object of a Liberal Education is worth, nor what use the Church makes of it, but what it is in itself), I say, an object as intelligible as the cultivation of virtue, while, at the same time, it is absolutely distinct from it.[11]

There is a passage in the fifth discourse that presents Newman's distinction between knowledge and virtue with complete clarity. It is a passage that has been much used against Newman by his opponents, and for that reason alone would have a claim on our consideration; in addition, it is a key passage for the understanding of Newman's whole position on this much controverted point.

> . . . I consider Knowledge to have its end in itself. For all its friends, or its enemies, may say, I insist upon it, that it is as real a mistake to

[7] *Ibid.*, p. 70.
[8] *Ibid.*, p. 103.
[9] *Ibid.*, p. 122.
[10] Cf. *ibid.*, p. 123.
[11] *Ibid.*, pp. 122 f.

burden it with virtue or religion as with the mechanical arts. Its direct business is not to steel the soul against temptation or to console it in affliction, any more than to set the loom in motion, or to direct the steam carriage; be it ever so much the means or the condition of both material and moral advancement, still, taken by and in itself, it as little mends our hearts as it improves our temporal circumstances. . . . Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith. Philosophy, however enlightened, however profound, gives no command over the passions, no influential motives, no vivifying principles. Liberal Education makes not the Christian, not the Catholic, but the gentleman. It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life;—these are the connatural qualities of a large knowledge; they are the objects of a University; I am advocating, I shall illustrate and insist upon them; but still, I repeat, they are no guarantee for sanctity or even for conscientiousness, they may attach to the man of the world, to the profligate, to the heartless,—pleasant, alas, and attractive as he shows when decked out in them. . . . Quarry the granite rock with razors, or moor the vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man.[12]

This distinction between knowledge and virtue, and the insistence that intellectual training is as independent of moral training as it is of training in the mechanical arts, has been criticized, notably by Fr. Corcoran, as constituting a "Philosophy of Severance" totally at odds with the true idea of Catholic education. Before proceeding farther in our outline of Newman's views on Catholic higher education, it might be well to consider this charge in some detail.

The "Philosophy of Severance"

Newman's theory of liberal education is described by Fr. Corcoran as a "remarkable attempt to sever the intellectual from the moral elements in the one process which is called education."[13] The distinguished professor of education at University College, Dublin, admitting that Newman's argument is "superbly suasive by its structural skill, resourceful alike and rigorous in its argu-

[12] *Ibid.*, pp. 120 f.

[13] "Liberal Studies and Moral Aims," *Thought*, I (1926), 65.

mentative appeal" nevertheless condemns it as a "tense and sustained attempt to sever, by ethical cleavage, by metaphysical chasm, the intellectual and static from the moral and active. . . ."[14] As part of his proof that Newman's *Idea of a University* is a far cry from the Catholic idea of education, Fr. Corcoran remarks that the Apostolic Letter of March, 1854, from Pope Pius IX to the bishops of Ireland insists that "our Divine Religion shall be the soul of the entire academic education."[15] He also quotes from Wilfrid Ward a few lines written by Newman in 1872 in comment on the Latin text of that letter:

> *Divina nostra religio tanquam anima totius litterariae institutionis;* that is THE FORM. *Omnes disciplinae* are to go forward in the most strict league with Religion, that is, with the assumption of Catholic Doctrine in their *intrinsic* treatment; and the Professors are directly to mould, *totis viribus,* the youth to piety and virtue, and to guard them, in literature and science, in conformity with the Church's teaching. I WROTE ON A DIFFERENT IDEA *MY DISCOURSES ON UNIVERSITY EDUCATION IN 1852.*[16]

Fr. Corcoran believes that this comment of Newman clarifies "the contrast, here candidly recognized by its author, between his philosophy of Severance with its Oxford basis, and the Philosophy of Unity with its sources in all European culture. . . ."[17]

Since it is impossible to present Fr. Corcoran's entire case within the compass of this article, or to note in detail the *catena nigra* of texts he draws from Newman's *Idea,* I would refer the reader to his *Newman: Selected Discourses on Liberal Knowledge.* There the argument against Newman is vigorously set forth, and supported by documents concerning the educational degradation of Oxford, the English oppression of the Irish peasantry, etc.—documents always interesting if not always clearly relevant. Incidentally, one cannot help but feel that Fr. Corcoran regards Newman's English and Oxford background as the explanation (but not the excuse) for the evils of what is referred to as the "Oxford Idea of a University."[18]

[14] *Newman: Select Discourses on Liberal Knowledge,* p. lxix.

[15] *Ibid.,* p. lxxxiv.

[16] *Ibid.,* p. lxxxv. The italicization and capitalization follow Fr. Corcoran's quotation.

[17] *Ibid.*

[18] *Ibid.,* p. lxxxiv.

Fr. Corcoran's implication that Newman was acting not only contrary to Catholic educational tradition but in opposition to the express wishes of Pope Pius IX has not gone unanswered by students of the great Cardinal's works. Fernande Tardivel, in her scholarly study, *J. H. Newman éducateur,* objects to what she considers a "malevolent criticism," pointing out that Newman in his Dublin conferences was dealing solely with the speculative study of the essential and theoretical elements of a university as such. She writes, further:

> The Apostolic Letter *Optime noscitis* of March 20, 1854, commenting on the relationship between religion and science as understood in the new university, was written two years after the Irish University discourses. In the beginning, the only directives from Rome were the Papal Briefs and Bulls, expressing in the usual very free manner of such documents opinions and not decisions of the Pope. In giving to these documents, in the development of his thesis, all the filial consideration that was their due, Newman kept always in mind the local conditions of the controversy. He had a battle to win from the Queen's Colleges, which made up a real university. For this controversy, he had been chosen because of his Oxford background. Hence he was quite in accord with the wishes of the Holy See when he explained the principles acquired through the experience of a long university career.[19]

Fr. John E. Wise, in a perceptive article on "Newman and the Liberal Arts," maintains that

> Those critics are wrong who call Newman an intellectualist, and who quote the encyclicals about the purposes of a Catholic university, saying that its purpose is virtue and wisdom. They have not penetrated as deeply as Newman into the real work of a university, one of the greatest in the line of human endeavor, intellectual excellence; they have not isolated the specific function; they have not outlined as clearly the place of intellectual excellence in life and in a university. The insistence of papal documents on knowledge and virtue is precisely because the Church understands, as no one individual, the uses and the pitfalls of secular learning. The Church does not necessarily explain philosophically what is a university. Her work is the glory of God and the salvation of souls. All human gifts, including that of philosophy, she would save from abuse and turn to fruitful talents. The Church is in the orphanage, in the prison, in the gymnasium, in the state, in the university. The more noble the work and the higher the attainment, the closer must

[19] (Paris: G. Beauchesne et ses Fils, 1937) pp. 92 f. (Translation ours.)

be the Church; for the more valuable is the talent, the more likely may be its waste in time, without interest in eternity.[20]

The answer to Fr. Corcoran's criticisms is, I think, indicated in the above quotations from Mlle. Tardivel and Fr. Wise. I shall have a few more words later in this article concerning the "Philosophy of Severance," but perhaps it is now high time to proceed to Newman's idea of a *Catholic* university.

NEWMAN AND THE NOTION OF *CATHOLIC* EDUCATION

We have examined two main facets of the argument Newman presents in the *Idea of a University,* but we have by no means exhausted Newman's theory of Catholic education. As a matter of fact, we have barely touched upon anything specifically Catholic at all. The *Idea* is basic, fundamental, required reading for anyone interested in Catholic education; but it is not, and was not meant to be, a charter or description of Catholic training. As Newman wrote in his first "Rector's Report," the Dublin discourses "attempted to determine the abstract nature of University Education."[21] In the last discourse in the *Idea* itself, he says: ". . . what I have been attempting has been of a preliminary nature, not contemplating the duties of the Church towards a University, nor the characteristics of a University which is Catholic, but inquiring what a University is, what is its aim, what its nature, what its bearings."[22] Even the early lectures on the place of Theology in the university system had been argued from the viewpoint of the integrity of university education in itself, rather than from a viewpoint particularly Catholic. In this last discourse, entitled "Duties of the Church Towards Knowledge," however, Newman does give a brief description of a *Catholic* university:

> Though . . . these Discourses have only professed to be preliminary, being directed to the investigation of the object and nature of the Education which a University professes to impart, at the same time I do not like to conclude without making some remarks upon the duties of the

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[20] "Newman and the Liberal Arts," in *American Essays for the Newman Centennial.* Edited by John K. Ryan and Edmond Darvil Benard (Washington, D. C.: The Catholic University of America Press, 1947), p. 141. Fr. Wise's article was originally published in *Thought,* XX (1945), 253-70.

[21] *My Campaign in Ireland.* Part I: Catholic University Reports and Other Papers (Aberdeen: A. King and Co., 1896), p. 5.

[22] *Idea,* pp. 213 f.

Church towards it, or rather on the ground of those duties. If the Catholic Faith is true, a University cannot exist externally to the Catholic pale, for it cannot teach Universal Knowledge if it does not teach Catholic theology. This is certain; but still, though it had ever so many theological Chairs, that would not suffice to make it a Catholic University; for theology would be included in its teaching only as a branch of knowledge, only as one out of many constituent portions, however important a one, of what I have called Philosophy. Hence a direct and active jurisdiction of the Church over it and in it is necessary, lest it should become the rival of the Church with the community at large in those theological matters which to the Church are exclusively committed. . . .[23]

. . . it is no sufficient security for the Catholicity of a University, even that the whole of Catholic theology should be professed in it, unless the Church breathes her own pure and unearthly spirit into it, and fashions and moulds its organization, and watches over its teaching, and knits together its pupils, and superintends its action.[24]

In the first part of the *Idea of a University,* it is almost exclusively Newman the educational theorist who speaks; but in his sermons to the University, in his rector's reports and memoranda, in his letters to his subordinates and in his bequest articles in the University publications, we listen to Newman the actual rector of a Catholic university. In these sources, far more clearly than in the nine Dublin discourses, we find his views on *Catholic* education.

I think it possible to say that Newman looked to two main elements as the principal integrating forces of Catholic education: what he called the *genius loci,* and what he demanded of a Catholic teacher.

The Genius Loci

"It is scarcely too much to say," Newman wrote in his first report as rector, "that one-half of the education which young people receive is derived from the tradition of the place of education. The *genius loci,* if I may so speak, is the instructor most readily admitted and most affectionately remembered."[25] For Newman, the *genius loci*—the personification of the spirit and atmosphere of a place or institution—is of primary importance. It is the spirit that unifies and vivifies. Unity of spirit is of far more importance than

[23] *Ibid.,* pp. 214 f.

[24] *Ibid.,* p. 216.

[25] *My Campaign in Ireland,* p. 39.

unity of place; as a matter of fact, Newman notes in a memorandum of May 20, 1854, that it is rather the nature of a university *not* to have a definite local position in a city or town, but "the *Unity* of the University, thus locally divided in its departments, will consist in the unity of the Catholic dogma and spirit."[26]

The spirit of a Catholic University, leaving to the various branches of knowledge their legitimate independence, but sanctifying them by her sponsorship, enveloping them in her spiritual atmosphere, and guarding them from dangerous error by her maternal watchfulness—this was the vision Newman ever guarded as his ideal. It is especially in the sermons preached by the rector to the students, faculty, and friends of the University gathered in the University Church in Saint Stephen's Green that we find in humble words the exalted idea of a Catholic educational institution Newman cherished. These sermons cry for quotation; but time forbids the repetition of more than a few passages:

> A great University is a great power, and can do great things; but unless it be something more than human, it is but foolishness and vanity in the sight and in comparison of the little ones of Christ. It is really dead, though it seems to live, unless it be grafted upon the True Vine, and is partaker of the secret supernatural life which circulates through the undecaying branches. "Unless the Lord build the House, they labour in vain that build it." Idle is our labour, worthless is our toil, ashes is our fruit, corruption is our reward, unless we begin the foundation of this great undertaking in faith and prayer, and sanctify it by purity of life.[27]

> [St. Philip Neri] lived in an age . . . when literature and art were receiving their fullest development, and commencing their benign reign over the populations of Europe, and his work was not to destroy or supersede these good gifts of God, but, in the spirit, I may say, of a Catholic University, to sanctify poetry, and history, and painting, and music, to the glory of the Giver.[28]

For us, my dear Brethren, whose duties lie in this seat of learning and science, may we never be carried away by any undue fondness for

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[26] *Ibid.*, p. 97.

[27] *Sermons on Various Occasions*, pp. 58 f.

[28] *Ibid.*, pp. 118 f.

any human branch of study, so as to be forgetful that our true wisdom, and nobility, and strength, consist in the knowledge of Almighty God.[29]

. . . while professing all sciences, and speaking by the mouths of philosophers and sages, a University delights in the well-known appellation of "Alma Mater." She is a mother who, after the pattern of that greatest and most heavenly of mothers, is, on the one hand, "Mater Amabilis," and "Causa nostrae laetitiae," and on the other, "Sedes Sapientiae" also. She is a mother, living, not in the seclusion of the family, and in the garden's shade, but in the wide world, in the populous and busy town, claiming, like our great Mother, the meek and tender Mary, "to praise her own self, and to glory, and to open her mouth," because she alone has "compassed the circuit of Heaven, and penetrated into the bottom of the deep, and walked upon the waves of the sea," and in every department of human learning, is able to confute and put right those who would set knowledge against itself, and would make truth contradict truth, and would persuade the world that, to be religious, you must be ignorant, and to be intellectual, you must be unbelieving.[30]

Newman's concept of the Catholic university as a loving and wise mother, able to confute those who would maintain that to be religious a man must be ignorant, and to be intellectual, unbelieving, leads us naturally to the second integrating element of Catholic education: the character of the teacher.

The Teacher in Catholic Education

While Newman certainly believed that there is a real distinction between intellectual attainment and moral virtue, nevertheless he insisted that in the Catholic University there be a real unity of intellectual and moral *influence*. He regarded the separation of intellectual and moral influences as the "evil of the age."[31] In the first sermon he preached from the University Church pulpit—a sermon with the significant title, "Intellect, the Instrument of Religious Training"—he said:

Here, then, I conceive, is the object of the Holy See and the Catholic Church in setting up Universities; it is to reunite things which were in the beginning joined together by God, and have been put asunder by man. Some persons will say that I am thinking of confining, distorting, and stunting the growth of the intellect by ecclesiastical supervision. I

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[29] *Ibid.*, p. 29.

[30] *Ibid.*, p. 5.

[31] *My Campaign in Ireland*, p. 120.

have no such thought. Nor have I any thought of a compromise, as if religion must give up something, and science something. *I wish the intellect to range with the utmost freedom, and religion to enjoy an equal freedom; but what I am stipulating for is, that they should be found in one and the same place, and exemplified in the same persons.* I want to destroy that diversity of centers,which puts everything into confusion by creating a contrariety of influences. I wish the same spots and the same individuals to be at once oracles of philosophy and shrines of devotion. It will not satisfy me, what satisfies so many, to have two independent systems, intellectual and religious, going at once side by side, by a sort of division of labour, and only accidentally brought together. It will not satisfy me, if religion is here, and science there, and young men converse with science all day, and lodge with religion in the evening. . . . I want the same roof to contain both the intellectual and moral discipline. Devotion is not a sort of finish given to the sciences; nor is science a sort of feather in the cap, if I may so express myself, an ornament and set-off to devotion. I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual.[32]

The integration of Catholicism with liberal studies, then, does not demand that the specific subject matter of a course be confused with pious homilies. Religion and science are united in the teacher, as they should come to be united in the student; but they are not and cannot be the same thing. In an essay on "English Catholic Literature" which he wrote while rector of the University, Newman gives us a valuable picture of the Catholic teacher that is a concrete realization of his theory of unity:

It is not uncommon, on expressing an anticipation that the Professors of a Catholic University will promote a Catholic Literature, to have to encounter a vague notion that a lecturer or writer so employed must have something polemical about him, must moralize or preach, must (in Protestant language) *improve the occasion,* though his subject is not at all a religious one; in short, that he must do something else besides fairly and boldly go right on, and be a Catholic speaking as a Catholic spontaneously will speak, on the Classics, or Fine Arts, or Poetry, or whatever else he has taken in hand. Men think that he cannot give a lecture on Comparative Anatomy without being bound to digress into the Argument from Final Causes; that he cannot recount the present geological theories without forcing them into an interpretation *seriatim* of the first two chapters of Genesis.[33]

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[32] *Sermons on Various Occasions,* pp. 12 f. (Italics ours.)

[33] *Idea,* p. 297.

Here, then, is the Catholic teacher: one who fairly and boldly goes right on, and is a Catholic "speaking as a Catholic spontaneously will speak" on the subject with which he has been entrusted; he is at the same time a man of learning and of devotion; the intellectual layman is religious, and the devout ecclesiastic is intellectual.

The "Philosophy of Severance": Reprise

What then, becomes of Fr. Timothy Corcoran's epithet, "Philosophy of Severance," as applied to Newman's teaching? The fact seems to be that Fr. Corcoran has not completely understood Newman's integral theory, nor has he penetrated as deeply as Newman either into the essential nature of liberal education or into the practical operation of a Catholic educational institution.

Newman, in brief, believed that liberal knowledge is an end in itself; that knowledge and virtue are in their essences distinct. Newman would not turn a class in Geology into a commentary on Genesis, nor would he confuse a lecture in Theology with a *ferverino*. But far from "severing" intellectual and moral education, he insisted that they be united in the over-all Catholic atmosphere of the institution and in the person of the teacher. The unity of Catholic dogma and spirit, found in one and the same place and exemplified in the same persons, and assured and protected by the guidance of the Catholic Church—this is the unity which, for Newman, was the integrating force in Catholic education.

It must be remembered that, while for Newman knowledge is an end in itself, it is a subordinate end. It can be used as an instrument for higher ends, above all for the glory of God and the salvation of a man's soul. But it must be acquired before it can be used; it must be acquired perfectly if it is to be used perfectly; the instrument must be sound or it will shatter when used. Newman in the *Idea* is treating of the *acquisition* of knowledge, not of its use; of the nature of a university *in itself*, not of its subordination to man's ultimate end.

There is an interesting passage Newman wrote in 1841, four years before he became a Catholic. It is found in a series of letters written to the *Times* criticizing an address of Sir Robert Peel. Sir Robert had been the principal speaker at the opening of a Library and Reading Room at Tamworth. He had taken occasion to extoll

knowledge and education as exalting man to his highest perfection: "in becoming wiser a man will become better." He had opined that a man who becomes more conversant with the facts and theories of physical science, "accustomed to such contemplations, will feel the *moral dignity of his nature exalted.*"[34] This was too much for Newman. He answered that knowledge was *not* virtue, that education divorced from Christianity would not make men better, and might make them worse from the moral standpoint.

> Christianity, and nothing short of it, must be made the element and principle of all education. Where it has been laid as the first stone, and acknowledged as the governing spirit, it will take up into itself, assimilate, and give a character to literature and science. Where Revealed Truth has given the aim and direction to Knowledge, Knowledge of all kinds will minister to Revealed Truth. The evidences of Religion, natural theology, metaphysics,—or, again, poetry, history, and the classics,—or physics and mathematics, may all be grafted into the mind of a Christian, and give and take by the grafting. But if in education we begin with nature before grace, with evidences before faith, with science before conscience, with poetry before practice, we shall be doing much the same as if we were to indulge the appetites and passions, and turn a deaf ear to the reason. In each case we misplace what in its place is a divine gift. If we attempt to effect a moral improvement by means of poetry, we shall but mature into a mawkish, frivolous, and fastidious sentimentalism;—if by means of argument, into a dry, unamiable longheadedness;—if by good society, into a polished outside, with hollowness within, in which vice has lost its grossness, and perhaps increased its malignity;—if by experimental science, into an uppish, supercilious temper, much inclined to scepticism. But reverse the order of things: put Faith first and Knowledge second; let the University minister to the Church, and then classical poetry becomes the type of Gospel truth, and physical science a comment on Genesis or Job, and Aristotle changes into Butler, and Arcesilas into Berkeley.[35]

At first glance, it is possible that one might consider this last sentence contradictory to the autonomy of the sciences as stressed in the *Idea.* Newman evidently feared such a misunderstanding, if we may judge from the fact that in the definitive edition of "The Tamworth Reading Room" he referred the reader of this sentence, *via* a footnote, to sections in the *Idea* treating "the supremacy of

[34] *Discussions and Arguments,* p. 261.

[35] *Ibid.,* pp. 274 f.

each science in its own field of thought." But this was an amplification, or a corrective, if you will; not a repudiation. Because, of course, the University ministers to the Church, but does not deny its own nature or specific aim; and the fact that physical science becomes a comment on Genesis when geology and Theology are properly placed in the hierarchy of knowledge does not deprive Geology of its prerogatives as a science worth studying in its own right.

I do not think that the author of the *Idea* held different views of education from the author of the Tamworth letters. The convinced Anglican did not become a half-hearted Catholic. Although the two works are written from different viewpoints, the essential position is the same. It is a form of obscurantism to maintain that the religious man is necessarily an educated man; and it is dangerous with a danger to the salvation of one's soul to maintain that the educated man is by the very fact religious. Knowledge is not virtue, nor virtue knowledge.

But what about the comment Newman wrote in 1872 on the text of the 1854 Letter of Pope Pius IX, already referred to in this paper? The Pope requested, you remember, that religion be the soul of academic education, that all studies are to go forward in the most strict league with religion, etc. Newman noted: "I wrote on a different idea my *Discourses on University Education* in 1852."

If I may be permitted a personal opinion, it is this: (1) it is true that Newman wrote his Discourses on a different idea—he wrote them as an abstract study of liberal education in itself, and in view of the particular needs of his Dublin audience; (2) but the Dublin Discourses are *not* Newman's complete theory of Catholic education; and (3) when Newman's teaching is considered in its integrity, when his idea of a Catholic educational institution is reduced to actuality and placed in operation, it will not be found wanting in the accomplishment of the goals indicated for Catholic education by the Papal directive, including those of Pope Pius IX.

Religion in the Liberal Arts Course

In June, 1856, Newman wrote a letter to the Dean of the Faculty of Philosophy and Letters concerning the "Introduction of

Religious Teaching into the Schools of that Faculty." This letter appears in *My Campaign in Ireland,* and, with very slight revisions, as an essay in the second part of the *Idea of a University.*[36] Since the Faculty of Philosophy and Letters in the Catholic University of Ireland corresponded to our present-day liberal arts college, it might not be without interest to recall very briefly Newman's views on the religion course.

As might be expected, Newman maintains the importance and necessity of a course of religion. "Shall we sharpen and refine the youthful intellect," he writes, "and then leave it to exercise its new powers upon the most sacred of subjects, as it will, and with the chance of its exercising them wrongly; or shall we proceed to feed it with divine truth, as it gains an appetite for knowledge?"[37] This religion course is not to be a mere formality, but matter for examination; and here the practical educator speaks: ". . . if the subject of Religion is to have a real place in [the students'] course of study, it must enter into the examinations in which that course results; for nothing will be found to impress and occupy their minds but such matters as they have to present to their Examiners."[38]

Should Theology itself be taught in the liberal arts course? Newman's answer is a bit complex. Of course the graduate should have a real knowledge of Church history and of the Bible. For instance, in the matter of history:

> He should know who St. Justin Martyr was, and when he lived; what language St. Ephraim wrote in; on what St. Chrysostom's literary fame is founded; who was Celsus, or Ammonius, or Porphyry, or Ulphilas, or Symmachus, or Theodoric. Who were the Nestorians; what was the religion of the barbarian nations who took possession of the Roman Empire; who was Eutyches, or Berengarius, who the Albigenses. He should know something about the Benedictines, Dominicans, or Franciscans, about the Crusades, and the chief movers in them. He should be able to say what the Holy See has done for learning and science; the place which these islands hold in the literary history of the dark age; what part the Church had, and how her highest interests

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[36] Cf. *My Campaign in Ireland,* pp. 157-67; *Idea,* pp. 372-80.

[37] *Idea,* p. 374.

[38] *Ibid.*

fared, in the revival of letters; who Bessarion was, or Ximenes, or William of Wykeham, or Cardinal Allen.[39]

To the relief of many a present-day reader of this passage, Newman adds: "I do not say that we can insure all this knowledge in every accomplished student who goes from us. . . ."

Taking into consideration the objection that ". . . the risk of theological error is so serious, and the effects of theological conceit are so mischievous, that it is better for a youth to know nothing of the sacred subject, than to have a slender knowledge which he can use freely and recklessly, for the very reason that it is slender," Newman writes:

> To meet the apprehended danger, I would exclude the teaching *in extenso* of pure dogma from the secular schools, and content myself with enforcing such a broad knowledge of doctrinal subjects as is contained in the catechisms of the Church, or the actual writings of her laity. I would have students apply their minds to such religious topics as laymen actually do treat, and are thought praiseworthy in treating.[40]

He then gives specimens of such topics: the relations between the Church and Society at large; whether the Council of Trent has been received in France; whether a Priest cannot in certain cases absolve prospectively, what is meant by his *intention,* what by the *opus operatum;* whether, and in what sense, we consider Protestants to be heretics; and other similar questions.[41]

Concerning the books he would have the students read, Newman mentions Origen's *Against Celsus,* Tertullian's *Apology,* some of the controversial treatises of Eusebius and Theodoret, St. Augustine's *City of God,* and the *Commonitory* of Vincent of Lerins. This, naturally, is not an exhaustive reading list; it is merely a suggestion as to the type of book that might be read. He concludes: "And I confess that I should not even object to portions of Bellarmine's Controversies, or to the work of Suarez on laws, or to Melchior Canus's treatises on the Loci Theologici."[42]

It must be remembered that Newman was writing long before the Thomistic revival sponsored by Pope Leo XIII. Even in the ecclesiastical seminaries of Newman's day, systematic scholastic Theology was very far from being taught the way it is today. Both

[39] *Ibid.,* p. 376.
[40] *Ibid.,* pp. 375 ff.
[41] Cf. *ibid.,* pp. 377 f.
[42] *Ibid.,* p. 380.

seminary courses and the college religion course have come a long way since the middle of the nineteenth century. Still . . . the sort of course implied in Newman's letter is not easily scorned even by today's standards. Fr. Donovan writes, *à propos* of Newman's remarks:

> The tentative and half-apologetic remarks that Newman makes about theology itself seem a bit awkward at this date. But they show that Newman was an educational pioneer, advocating for laymen a theological knowledge that had been considered proper to ecclesiastics alone. . . . It might be an informative experiment if we were to test our senior students on the items which Newman enumerates thus haphazardly as topics of routine Catholic information.[43]

Just one note before we leave this section of the paper: Newman insists strongly on the *intellectual* content of the religion course. The students are expected to *learn* something.

CONCLUSION

Let us sum up as briefly as we can the principal points of this paper.

(1) The *Idea of a University* must be read according to its expressed purpose and the circumstances that prompted and in good measure defined the contents of the Dublin discourses. In the *Idea* Newman defends the right of Theology to a place in the University and upholds the doctrine that Liberal Knowledge is its own End. *But* any attempt on our part to regard the *Idea* as the charter and blueprint of Catholic education is a misunderstanding and misapplication of Newman's work, *because* the *Idea* is a study of the essence of liberal education considered *in itself, not* as *Catholic* education.

(2) However, a study of Newman's complete writings on education does give us valuable clues as to the proper integration of *Catholic* education, which achieves a *unity* of intellectual and moral influence through: (a) the spirit and atmosphere of a Catholic institution of learning, obeying and fostering Catholic dogma and guided by the authoritative voice of the Church; and (b) through the teachers in a Catholic institution of learning, who unite in themselves and hence promote in their students both learning and devotion. This does not mean, however, that a teacher should substitute

[43] Donovan, Charles F. "Newman on the College Religion Curriculum," *Journal of Religious Instruction,* XVI (1945), 419 f.

moralizing and preaching for a sound and scientific presentation of his subject.

(3) Newman stresses the necessity of a sound and thorough treatment of religion as a part of the Liberal Arts curriculum. The religion course, while not, properly speaking, a course in Dogmatic Theology, must be on a high intellectual and cultural level.

One final remark. We can all learn from Newman; but his teaching on education is neither sacrosanct nor the last word that might be said. We do not "go back" to Newman; we *can* go forward from Newman. His ideas and works are part of our Catholic heritage. They are a spring-board, not a barrier. And whether or not, with the advantage of a century of progress in Catholic education since Newman's day, we are prepared to accept all of his teachings, we are still deeply in his debt. If today we gather in the harvest, we reap at least in part from the seed that Newman sowed.

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BALANCING THE PARISH BOOKS

Perhaps no parochial responsibility weighs more heavily on the parish priest, after the spiritual welfare of the souls in his charge, than the matter of the financial support of his church.

The difficulty stems, not so much from the lack of generosity of his parishioners, as from insufficient definition of the obligation imposed by the fifth commandment of the Church. Not infrequently, the parishioner who wants to do his duty is confused as to what is expected of him. The resulting uncertainty is one of the reasons why this commandment is complied with so often as an obligation in charity rather than one of justice.

The most probable opinion regarding the obligation of the faithful to contribute to the support of the Church is that it is *per se* an obligation of religion and commutative justice, according to the noted moralist, Dr. Francis J. Connell, C.SS.R., who was queried for this article.

In practice, however, since the Church does not urge her right in justice to the extent of requiring restitution, church support seems to be a matter of legal rather than commutative justice.

Neither does the Church seem to impose this obligation *sub gravi* unless those who refuse to contribute thereby cause great want to the clergy or excessively burden the other parishioners, who must supply the deficit. Ordinarily, therefore, it would be wrong for the parish priest to deny the sacraments to persons who do not contribute to the Church.

This opinion, says Fr. Connell, is a summarization of the views of such approved moral theologians as Merkelbach, Prümmer, and Kenrick.

The Bishops of the United States, convened in the First Plenary Council of Baltimore in 1852, said of the problem of church support, ". ... in this matter we have to contend with difficulties which are unknown in countries where religion has been long established. . . ."

In Europe, for instance, the Church has been endowed for many centuries and remains so where the people are free. The pattern of an endowed church first was set by Constantine in the third century. His munificence, which included the building of churches, the establishing and endowing of asylums, monasteries, convents,

universities, and schools, started the practice which in Europe has come down to modern times.

In our own country where the perpetual foundation idea has not had long centuries in which to take root, the pastor must make regular demands on his parishioners for the current operational costs of his parish, the diocese, and the Holy see, as well as for new parish buildings when they become necessary.

The Fathers of the First Plenary Council of Baltimore outlined the broad scope of the obligation in the following words: "We have not only to erect and maintain the church, the seminary and the schoolhouse, but we have to found hospitals, establish orphanages, and provide for every want of suffering humanity which religion forbids us to neglect."

By force of circumstance, therefore, church support in the United States is managed on a fiscal basis. But the problem is how are church assessments to be levied equitably today when even the rural parishes are no longer composed of one class, but of all classes, the farmer, the wage-earner who commutes to near-by towns, the white-collar worker, the professional man?

When instructing his people in this matter, the parish priest explains that the duty is one of Divine Law and that it is an obligation, binding every parishioner in conscience, to give to the maintenance of the Church according to his means.

At the same time, however, the pastor of souls, keeping first things first, prudently refrains from what the Council of Trent calls "importunate and illiberal exactions of alms" which it denounces as an abuse "not far removed from simoniacal guilt or the disgrace of seeking after lucre."

The question remains, where is the parish priest to find a just and practical system of assessment which will not work a hardship on any particular class of his parishioners, and yet will invite those with means to give according to their means?

In by-gone days in rural parishes, veteran pastors relate, the number of acres a farmer owned or worked was used as the basis for his church assessment. The system was fair on the whole and workable. But today it is no longer practical.

At present, in both urban and rural parishes a combination of outmoded and, at times, even forbidden church maintenance systems remain in force under the heading of pew rent, membership

dues, envelope collections, offertory collections, devotions collections, admittance fees for Mass. While all these systems work with varying degrees of effectiveness, no combination of them is entirely satisfactory. None, certainly, has the distinction of being just, and the last is explicitly forbidden by Canon 1181: "Admission to the sacred functions in church must be absolutely free of charge, all contrary custom being reproved."

On closer scrutiny, what seems to be most lacking in all these systems is a yardstick which would enable them to operate automatically. The principal criticism leveled against the envelope system is that at best it is a makeshift operating without a norm.

Several methods now being used in parishes, which are laudable attempts at establishing a fair norm, request the parishioner respectively to give an hour's wage a week, a day's wage a month, or a week's wage a year for the support of the church. These systems, however, do not encourage those with substantial means to give what they can afford.

It seems that for the key to a just system of church support the modern pastor can do no better than go to the Mosaic law which exacted one-tenth of the cattle and the fruits of the field to be "sanctified to the Lord."

Although the tithe is no longer a matter of Divine law, as it was in the Old Testament, the principle of support which it established does obtain in the New Testament. With the tithe as a model a simple system can be worked out which will facilitate the fulfillment of this duty as an obligation in justice.

The tithe was based on percentage. Its principal merit, from a purely natural point of view, consisted in the certainty that everyone was being assessed according to what he produced. Above all, it was a just system. Every tenth animal that fell under the rod was separated from the flock or herd and committed to God. Grain was threshed before it was tithed; the fruit of the olive orchard and vineyard was made into oil and wine.

No matter how large or how small the harvest, the flock, or the herd, the tithe assessed each owner impartially. In the true spirit of tithing the rich rejoiced that God had blessed them with such abundance that they had more to give to His service. The poor were grateful that their modest offerings were equally acceptable in the sight of God.

If church support today is to be handled as an obligation in justice, then a system, operating on a percentage basis like the tithe, would seem most likely to encourage equitable fulfillment.

It is interesting to note in this connection that the federal income tax schedule allows for tithing. It honors contributions up to fifteen per cent of the annual gross income. The government, therefore, also considers donations percentage-wise.

Each March 15 the parishioner is forced to think of his church contributions in terms of a per cent of his annual gross income. Usually the one time of the year the parishioner's church donations look small is at tax time when he is searching for every possible deduction. The parish priest can point out this fact at the beginning of the fiscal year and ask that his parishioners think in terms of per cent in fixing their church budget.

Certainly, the income tax schedule will be a most reliable guide and an easy method of solving this difficult problem in justice.

Naturally, any attempt to specify the per cent of the taxable income which the parishioner ought to pay toward the support of the church will depend on the particular needs of each parish. If no extraordinary improvements or repairs are being made, two per cent of his annual gross income would seem sufficient to meet current operational costs, and yet not be too exorbitant for the parishioner. In dollars and cents that would be $20 on every taxable $1000.

This estimate is in line with the recent study made by the Twentieth Century Fund. The research disclosed that in 1929 about two per cent of total consumer expenditures were spent in donations to churches, charity, and private welfare agencies. At present such donations are down to 1.4 per cent. The report added pointedly that Americans in 1941 spent ten times as much on gambling machines and seven times as much on horse and dog racing as in 1929, much of it illicitly.

The Third Provincial Council of Quebec took a step in the direction of the percentage system when it decreed that for Upper Canada, church maintenance for each of the faithful should be computed on the basis of his civil assessment. At the time in some other parts of Canada tithes were payable.

The advantages of the per cent method are many. First, it enables the parish priest to be concrete in explaining the principle of

church support. Secondly, it permits the parishioner to compute his own assessment. On the one hand, there is no chance of the parishioner being assessed what he cannot afford, as is sometimes the case when fixed amounts are asked. On the other hand, with so accurate a yardstick he cannot mistake the nature of his obligation.

At this point some may argue that a system, based on the State of Wisconsin's income tax scale, would be more just. The Wisconsin tax scale begins at one per cent and increases the tax rate with each $1000 as follows:

First	$1000,—1%	or $10.00
Second	$1000,—1¼%	or $12.50
Third	$1000,—1½%	or $15.00
Fourth	$1000,—2%	or $20.00
Fifth	$1000,—2½%	or $25.00
		and so on.

Although this system may be more exact, it seems too involved to be practical for parochial assessment purposes.

Objections against the per cent method take different forms, but they all come down to this, why does the Church need more money now? The answer lies in the post-war economic changes which every parish, but especially the cross-road parish, has felt during the last three years particularly. Increased labor costs have caught up with parishes in two ways. They have put new values on existing church property and are sharply increasing ordinary maintenance costs.

A typical case is that of St. Patrick's mission at Albany, Wis. The frame church building with its equipment, altars, pews, stations, and a new oil heating plant was valued at $6,500 in the 1947 annual report ($2000 over the 1946 appraisal). One year later, at the end of 1948, the insurance on the church and its contents was raised to $15,000 so that it could be replaced if accidently destroyed. So much have property values increased since the war.

It is such increased insurance fees plus high replacement and repair costs which are forcing parishes to consider new financing methods with which to meet ordinary expenses. A just method for bringing in the necessary revenue is more important than ever.

The revised Baltimore Catechism, published by the Confraternity

of Christian Doctrine in 1949, defines the commandment to support the Church as imposing on each parishioner the obligation "to bear his fair share of the financial burden of the Holy See, of the diocese, and of the parish."

If every Catholic is "to bear his fair share" of church support, then a system of voluntary per cent assessment, which invites a just fulfillment of the obligation automatically, would seem to be most desirable.

Not only will the voluntary percentage system ease the moral responsibility of pastors in the matter of church maintenance, but it will lighten also the financial burden of the parishioners by redistributing the obligation more equitably in accordance with their ability to pay.

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THE CHURCH AND LIBERTY

The presence of the Catholic Church among the civil powers of the world has changed the whole political order of mankind. It has established upon earth a legislature, a tribunal, and an executive independent of all human authority. It has withdrawn from the reach of human laws the whole domain of faith and of conscience. These depend on God alone, and are subjected by Him to His own authority, vested in His Church, which is guided by Himself.

This is the solution of the problem which the world cannot solve. Obedience to the Church is liberty; and it is liberty because the Church cannot err or mislead either men or nations. If the Church were not infallible, obedience to it might be the worst of bondage. This is Ultramontanism, or the liberty of the soul divinely guaranteed by an infallible Church; the proper check and restraint of Caesarism, as Caesarism is the proper antagonist of the sovereignty of God.

—Cardinal Manning, in his *Miscellanies* (New York, 1877), p. 523.

THE LANGUAGE OF PREACHING

A great doctor of the Church, St. Augustine, said, "It were better that grammarians be offended than that the people should not understand."

At the present time, most American Catholics are accustomed to hear and to read phraseology which continually strives for the original and the arresting. Classical expressions may be intelligible to them—if they listen—but usually they slide over the surface of consciousness and make slight, if any, impression.

St. Augustine must have faced a similar reaction, but he knew how to get around it; he considered the *message* more important than the *manner,* and he particularly stressed the need for the people to understand.

Our Lord constantly used references to the *current* life of His hearers, not to past or alien occupations, glamorized by romance and unfamiliarity. "Shepherd" is a poetic word nowadays, especially to city dwellers to whom a sheep is a strange animal, sometimes seen in a zoo. *Shepherd* meant something quite definite to the immediate hearers of Our Lord.

In a sermon on the Passion, a priest used the expression "Our Lord was lynched," and at once a dozen drooping heads looked up. It was a word they understood. *Lynched* is a recognized word and given in the dictionary without any qualifications. It was applicable for the case. Under threats, Pilate gave up to death a Man whom he had declared innocent, as many a cowardly Sheriff has done in recent times. The word "lynch" has a startling and dreadful sound; coming out of the pulpit, it demands attention. "Unjustly condemned" is too smooth and well worn to alert a comfortable congregation.

Three years ago, I heard a fine preacher speak on the Outward Sign of the Sacraments. His audience was the Newman Club of Tulane University, and the hour was after a sultry day's work in school, so the subject was nicely calculated to put them all to sleep. Instead, the speaker interested the group for the entire time of his sermon, thirty minutes, and even caused laughter, that spontaneous laughter in which any speaker delights. Fr. Flood used the language of the campus, completely familiar to his hearers, but—his

examples were all taken from Scripture. "It is better . . . that the people should understand."

St. Paul used the language of the prize ring when he wrote to those Corinthians familiar with the Olympic games. In cities where he preached he used as examples the weapons and armour used by the military, as armies were an ordinary part of the current scene of that era. He did not refer to the unfamiliar sling, nor other unusual or obsolete weapons. He spoke freely of the every-day sights and customs.

The most powerful sermon of my Ordination Retreat, the one which I recall most distinctly at a distance of a quarter century, was preached by the Seminary history professor. The subject was the obedience of St. Joseph as an example to any priest given a distasteful appointment. The sermon was given in the language of the rectory which made it much more pointed. The undesirable parish was frequently called "Egypt" and the personal identification of the priest and St. Joseph *in responsibility,* was made clear in the mind of each scholastic present. It was language they understood.

It is not what is taught that counts, but what is learned. Unless we preach the application of the Gospel in current terms, we are not reaching the people's minds. They are not learning anything. The Master Preacher taught in terms of fishing when He spoke to fishermen; in terms of sheep to those who raised sheep; in words the Pharisees could understand: "Show Me the coin of the tribute." He did not speak archaic language to anyone. He gave the rule of life to people, and applied the rule to their particular way of living. It isn't possible to better His example.

The same general idea holds good in all teaching. I have heard some close reasoning, by analogy, impromptu, from a nine year old boy explaining, to a Protestant friend of the same age, why he prayed to the Blessed Mother. The argument was sound and the friend recognized it, and admitted its truth. This boy had *learned* what he was taught.

Formal logic has been *successfully taught* to high school students. It is done by picking illustrations from their own experiences and reading. The current language of the students was used as far as possible, and their interest was held throughout. Teachers of other subjects reported that the students of the logic class showed

favorable results in clear and exact thinking. "It is better . . . that the people should understand."

Now, teaching reasoning processes to young children requires a vocabulary that can be understood by them. Children resent being "talked down to," and they are bored by too erudite phrases. What is true of children is equally true with children of a larger growth. Whether in speaking to the deeply learned, to the flippant pseudo-sophisticate, or to the childish mind which is opening for the first time to the wonder of learning, it is the duty of the speaker, the teacher, to adapt his style of speech to his hearers. Only the shots that hit are counted.

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THE NEED OF A CATHOLIC POLEMIC

There is room, in the present condition of the world, whether in the United States or Great Britain, for every kind of religious argument, and there is work for every man who has the truth at heart and any kind of gift to express it. From the extreme High Churchman down to the agnostic and the infidel, there never was a time when there was a wider or more noisy Babel of religious error. But human nature remains the same. Human hearts and human souls are still of God's own making and still capable of knowing Him, loving Him and serving Him, whatever the sons of their forefathers, or the prejudices they themselves have been born in. The word of God can still save. But as in the past so now—it is the living word, not the dead and silent book, which will gain the hearts of living men.

—Bishop John Cuthbert Hedley, in "Elements of Modern Religious Controversy," in *AER,* XVI, 3 (March, 1897), 253.

THE FATHERS OF THE CHURCH IN THE POST WAR WORLD

There is a certain comfort for the ordinary priest, with a slightly more than ordinary interest in the Fathers of the Church, to find such omnicompetent patristic scholars as Fr. Berthold Altaner and Père de Ghellinck, S.J., finally admitting that the volume of studies now being devoted to considerations of the Church Fathers is beyond their individual capacities even to encompass, not to say master.[1] On the other hand, it is a healthy sign that in a world enveloped in such disheartening problems and crises as face us hourly, wise men are taking time and using their strength to plumb anew the sources of our spiritual, intellectual, and theological background as Catholics.

Perhaps never more than today was a familiarity with the spiritual and intellectual giants of the first six centuries of the Christian era a more pressing necessity. For today, the Church stands in need of every bit of strength and encouragement it can muster. And here, in the Fathers of the early Church, is a record of their reaction to and triumph over a most realistic and engulfing paganism, that is resurrected in our days, and is once again on the march. Here are the remains of Christianity's first great battle with the world—and solid indications as to how a similar victory can be achieved by the Churchmen of today.

Reading even cursorily through Ignatius of Antioch, Aristides of Athens, Cyprian of Carthage, Athanasius, Gregory Nazianzen, or Basil of Caesarea should convince us of two things: the extreme realism with which these early Churchmen met the everyday, flesh and blood problems of human activity; and secondly, the fact that final victory comes only bit by bit, usually after a series of all but disheartening defeats. Peter and Paul died as Martyrs in Rome with the Church hardly well started there; Calixtus in the salt mines of Sardinia; John Chrysostom, exiled in the Caucasus; and Augustine, with the Vandals beseiging his episcopal palace in Hippo. But the causes for which these men fought and

[1] Cf. B. Altaner, "Der Stand der patrologischen Wissenschaft und das Problem einer neuen altchristlichen Literatur-Geschichte" *Miscellanea Giovanni Mercati,* Vol. 1 (Rome, 1946), 483-520; J. De Ghellinck, *Patristique et Moyen Age,* Vol. 2 (Paris, 1947), *Avant-propos.*

died, the monumental works they produced in explanation and protection of the Word of God, entrusted to the Church of Christ, live on. Pius XII reigns gloriously today in Rome as the lineal successor of Peter the Apostle.

The period between the two world wars (1919-1940) might well be referred to as the "golden age of patristic studies." It witnessed a coming to maturity, in every field, of vast projects concerned with the Fathers of the Church, all over the western world: projects devoted to "Texts and Studies" of every description, in every modern European tongue. It saw the flourishing of a spate of periodicals wherein new discoveries, more careful analysis, refinements of ancient theories were announced, discussed, denounced and defended with phenomenal energy. Finally it gave birth to almost innumerable philological investigations, to a new era of seeking and discovering long lost texts and works, and to a host of translation projects. From Harvard, Columbia, Chicago, Notre Dame, St. Louis, Mundelein, and above all from The Catholic University in the United States, from all the great European universities, from Upsala to Valladolid, as well as from Ottawa and Toronto, dissertations, philological and historical undertakings along the lines of patristic studies were produced in all but uncontrollable volume.[2]

Despite the grave difficulties and the destruction of our recent war years, the majority of scholars took refuge, once they had completed whatever chores of civilian or military nature they could handle, in either totally or partially turning to their literary and research pursuits. Thus the war's end has seen a great movement into print on the part of such people, as well as the re-inauguration

[2] A brave attempt has been made to size up this literature in various hand-books appearing over the course of the last fifteen years. Cf. D. S. Balanos, *Patrologia* (in modern Greek, Athens, 1930); A. Cayre, *Précis de patrologie* (2 vols. down to St. Francis de Sales, Paris, 1931 and 1938); B. Steidle, *Patrologia* (Latin, Friburg, 1937; *Aux sources de la tradition*, French transl., Bruyes, 1945); Manucci-Casamassa, *Istituzioni di Patrologia* (epoca ante-Nicena, 2nd ed., Turin, 1948; post-Nicena, 1942); B. Altaner, *Patrologie* (Friburg-im-Breisgau, 1938, with French, Italian, Spanish and Hungarian translations down to 1945), by far the most technically complete of the manuals; E. J. Goodspeed, *A History of the Early Christian Literature* (Chicago, 1942): the ante-Nicene period); and finally the two latter volumes of De Ghellinck's *Patristique et Moyen Age* (Paris, 1947 and 1948).

of most of the great periodical and literary organs devoted to the study of Patristics.

Coming into more and more prominence both by reason of their own intrinsic worth, and because of the controversy to which they have given rise, the succeeding volumes of the *Sources Chrétiennes* call forth ever increasing admiration for the determination and productivity of the scholars working under the direction of Pères H. De Lubac and J. Danielou, S.J., and at the same time provide a very solid collection of patristic texts well translated and commented upon. Beginning with St. Gregory of Nyssa's *Life of Moses,* the Greek series is already approaching its twentieth volume, while two of the Latin texts are likewise now in print, Hilary's *Tract on the Mysteries,* and the *Journal of Her Pilgrimage* by the fourth century virgin variously known as Aetheria and Silvia.

These texts are intended as the basis for new directions in theological thought about matters spiritual, stressing as a fundamental principle the validity of the allegorical approach to the knowledge of the intimate things of supernatural life. As such the whole project has been ruthlessly attacked, particularly by R. Garrigou-Lagrange, O.P., whence a controversy has arisen of such intensity as to have called forth an article entitled "Pour l'honneur de la théologie" by Msgr. Solages, Rector of the Catholic Institute of Toulouse.[3]

The series will not be confined to the Fathers of the first six or so centuries; nor alone to treatises touching in some way on the spiritual life. Thus it already includes *The Examination of the Divine Liturgy* by Nicholas Cabasilas, as well as Athenagoras' *Apologia in Favor of the Christians,* and the *Letters to Serapion* of St. Athanasius. But with a host of such scholars as Fathers Hausherr, Festugière, Salaville, Viller, Arnou, professors Peuch and Daim, Msgr. Lebon, Draguet, Cerfaus, Chanoine Bardy, as well as Marie Chalendard and A. M. Malingrey, already ornamenting its published list, the series is bound to exert a tremendous influence upon patristics, if not also upon Catholic thought of the immediate future.

[3] For a detailed account of the controversy and its ramifications, see the two articles by P. Donnelly, "Current Theology," *Theol. Studies,* VIII (1947), 483-91; "Discussions on the Supernatural Order," *Theol. Studies,* IX (1948), 213-49.

In Spain likewise, there has been a considerable interest shown in studies concerning the Fathers. A good gauge of such work was published by P. J. Madoz in his article "Un decenio de estudios patristicos en España" which appeared in the *Revista espanola de teología* (1 [Dec., 1941] 919-62); and which is even better reflected in the appendix of Spanish patristic figures supplied by Fathers Eusebio Cuevas and Ursono Dominguez, O.S.A., for the Spanish edition of Altaner's *Patrologia.*[4] Fr. Madoz is a leading figure in the present interest in such studies, contributing works on Vincent of Lerins, the *Epistolary of St. Braulio of Zaragossa,* and the *Symbolum of the XVI Council of Toledo* to the series known as the *Estudios Onienses* (Madrid, 1940, 1941, 1946).

Properly enough, one of the finest new collections of patristic studies is contained in the first of the six volume *Mélange (Studi e Testi,* Vols. 71-76, Rome, 1946) offered to his Eminence Giovanni Cardinal Mercati upon the occasion of that eminent ecclesiastic's eightieth birthday in December, 1946. It is here that Fr. Berthold Altaner essays a rather magisterial judgment upon "the present condition of patristic knowledge and the problem of a new attempt at providing a history of ancient Church literature."[5] Incidentally, he mentions the loss of his great library at Breslau just before the end of the recent war, which has all but discouraged him in the midst of his monumental undertaking to write a new history of Christian literature during the early centuries.

After high-lighting the more important work that has been done during the last thirty years or so, Fr. Altaner makes a few remarks relative to the scope of Patrology itself, suggesting that although Bardenhewer was led into calling his great History "*altkirchliche*"—ancient Church—to offset the rationalistic tendencies of Harnack and Loofs at the beginning of this century, Bardenhewer himself had to include copious reference to the heretics and pagans, who, as it were, forced many of the Fathers into producing the great precisions of theology for which the patristic age is justly famous. Hence Altaner insists that patrology as such, while devoted to the literary and theological considerations of the great Christian authors of antiquity, cannot fail to take into ac-

[4] (Barcelona: Herder, 1944.)

[5] *Op. cit.,* note 1.

count both the heresiarchs and the pagan authors who fought against the Church.

He likewise suggests that more definite attention could well be paid to a large number of writings listed as spurious in the collected works of many of the Fathers such as Jerome, Augustine, Cyprian, Chrysostom, etc. Finally, he draws special attention to the field of translation work done in the early centuries of Christianity, a consideration which can prove of exceptional utility in many phases of patristic endeavor.[6]

In Italy, of more recent years, considerable attention has been turned upon the Fathers of the sub-Apostolic and Apologetic ages: thus Fr. Primo Vannutelli has produced an excellent *Antologia patristica dal 90 al 200 dopo Cristo* (2 ed., Rome, 1942) giving the original Greek, a Latin and Italian translation with very fine introductions and notes. Professor Antonio Cassamassa besides issuing a second edition of his *Istituzioni di Patrologia, epoca anti-Nicena* (Rome, 1948) has also to his credit a study of origins and background of the *Apologisti Greci* (Rome, 1944). Igino Giordani has brought out a second edition of his *La prima polemica Cristiana* (Morcelliana-Brescia, 1943) along with the four volumes of his *Social Message of Jesus:* (1) *Gli Evangeli* (5th ed., Milan, 1946); (2) *Gli Apostoli* (2nd ed., Milan, 1944); (3) *I Primi Padri Della Chiesa* (2nd ed., Milan, 1945); and (4) *I Grandi Padri della Chiesa* (Milan, 1947). Under the guidance of the *Analecta Gregoriana* likewise, R. P. Galtier, S.J., has issued his *Le Saint Esprit en nous d'après les Pères Grecs* (Rome, 1946) and R. P. Vincenzo Monachino, S.J., has completed a comprehensive study of *La cura pastorale a Milano, Cartagine e Roma nel Secolo IV* (Rome, 1947). Though not all exhibiting the same degree of competence these several studies speak well for the immediate future of Italian patristic interests.

A monumental work, at least in the sense that it represents the mature accomplishment of an octogenarian who has been abreast of patrological and mediaeval literature for over fifty years, the three volumes of Père DeGhellinck's *Patristique et Moyen Age*

[6] At the present moment, under the executive chairmanship of Dr. O. Kristeller of Columbia University, an "Annotated List and Guides of Mediaeval and Renaissance Latin Translations and Commentaries" is being prepared by a joint committee of various American universities which will in part aid in fulfilling one of Professor Altaner's prescriptions.

cover the literature relating to the works of the early churchmen and their fate down to the end of the thirteenth century. Volume one is devoted to research work dealing with the origins of the Symbol of the Apostles that covers a hundred years of intensive study and conjecture, but which despite the vast amount of erudition thereon expended has not been satisfactorily resolved as yet. Volumes two and three give a great résumé of patristic studies from practically every angle possible, including research background, techniques of study, dogmatic and spiritual reading suggestions, and the discussions of several personalities and their accomplishments—Adolf Harnack in particular—in the early Church field. Much of the material is a re-working of numerous articles already published by Père DeGhellinck in the last twenty years: but here they are remoulded and brought up to date. However, there is a considerable amount of repetition between volumes two and three, and several inaccuracies. But the work still stands as an indispensable guide to any serious new patrological endeavors.

The man who might easily qualify as the dean of Patrologists at the moment is Chanoine Gustav Bardy of the Grand Séminaire of Dijon, with easily fifty major patristic studies to his credit. Rapidly approaching four score years also, Chanoine Bardy, during the war and post war years, has given evidence of almost incredible activity. Besides numerous articles and reviews in the last four or five years he has written a substantial study on the Life of St. Augustine, two exceptionally fine volumes on *La théologie de l'église: I. de saint Clément de Rome à saint Irénée* (Paris, 1945), and *II. de saint Irénée au concile de Nicée* (Paris, 1947); a translation of *Athénagore, Supplique au sujet des chrétiens,* which forms volume three of the *Sources chrétiennes* (Paris, 1943), and has in preparation two further volumes in the same series: *Théophile d'Antioche, trois lettres à Autolycus* and *Didyme l'Aveugle, traité du Saint-Esprit.* Besides, he has delivered himself creditably of a rather difficult and certainly delicate task, that of re-editing and bringing up to date Pierre de Labriolle's *Histoire de la littérature latine chrétienne* (2 vols., Paris, 1947). His volumes on the Theology of the Church are models. He lets the original authors and documents tell their own story for the most part, merely supplying the necessary links that fill out the story of the Church of the first two centuries, demonstrating the identity

with that of the third century in its local and universal order, its facing the problems inaugurated by the introduction of Oriental Gnosis and of the heresies that bothered the Church from the beginning, and the great crisis that led up to the council of Nicea in 325. This is the happier type of dogmatico-historical investigation where step by step you actually see refinement of understanding and appreciation growing up around a central tenet of Faith.

In the great search for the sources used by the various patristic writers, a book that cannot be neglected is Pierre Courcelle's *Les lettres grecques en Occident de Macrobe à Cassiodore* (Paris, 1943); for therein Professor Courcelle does a masterly job of ferreting out the great influence of Greek profane as well as sacred authors on the main literary churchmen of the fourth, fifth, and sixth centuries in the west. He likewise offers a number of considerations that militate against prevailing theses as to the immediate handing down of manuscripts from the collections in the Castellum Lucullanum of Eugippius Cassiodorus, and in Vivarium to the monastery at Bobbio and the pre-Carolingians. Another very serviceable book, not to say a courageous one, is Hugo Rahner's *Abendlandische Kirchenfreiheit* which is a collection of documents concerning the relations between Church and State in the early centuries of Christianity, and which appeared in Cologne in 1943.

Among the more hopeful phenomena in America, regarding the study of, and interest in the Fathers of the Church are two new series of translations into English that have been inaugurated within the past few years: these emanating from the publishers of *Traditio* in New York, and those called *Ancient Christian Writers* being published by the Newman Book Shop.

Seventy-two volumes are to make up the first series, each volume containing a substantial portion of the more productive authors—such as Augustine, Ambrose, Basil—or two or three of the shorter works that have come down to us, with brief explanatory notes and introductions, but without further scientific apparatus; while the second series offers for the most part a single work per volume, with long introductions and copious critical notes. The group of scholars lined up for consecutive volumes in each series gives great hope that at long last a modern and competent substitute will be at hand for that most readable and useful

series of "Nicene and Post-Nicene Fathers" re-edited by Wace and Schaff in the second half of the nineteenth century.

Finally, rather along the lines of the heroic, the editors of the Établissements Brepols (Antwerp) and Monachi S. Petri (Bruges) announce the forth-coming publication of a *Manuducatio ad litteraturam patristicam* "which will indicate the best editions extant of all the written documents of Christian antiquity, as well as those critical studies that supply any necessary emendations;" and at the same time will issue—within ten years!—a new collection of all early Christian texts, according to the best existing editions, more or less on the lines laid down by Dom Pitra and the Abbé Migne. This *Corpus Christianorum* will begin with the Latin series, offering the text with its variants as is done in the Vienna Corpus, with a Latin introduction reduced to its minimum, and the existing indices reproduced in an adapted form.[7]

With the current interest in the Fathers of the Church actually on the increase in various centers of the world, it is time that we make a great effort not only to plumb the depths of patristic theological and spiritual thought for the benefit of our seminarians and priest scholars, but that we try to spread that knowledge around among at least our better-educated Catholics.

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[7] Cf. "A Proposed New Edition of Early Christian Texts" in *Sacris Erudiri*, Jaarboek voor Godsdienstwetenschappen (Bruges, 1948) I, 405-14. Incidently, this same volume contains besides a Bibliography of the recently deceased Mgr. C. Callewaert (pp. 353-79), two very fine studies by him on "Saint Léon le Grand et les textes du Léonien" (35-122) and "Saint Léon, le *Communicantes* et le *Nobis quoque peccatoribus*" (123-64).

MISSION INTENTION

"The regions of Islam" is the Mission Intention for the month of December, 1949.

DEVOTION TO THE HOLY GHOST AND ITS AMERICAN ADVOCATES

The fifth *titulus* of the decrees issued by the Third Plenary Council of Baltimore in 1884 and approved by the Holy See the following year deals with the education of clerics. The second chapter of this *titulus* gives the Council's rulings on and recommendations for major seminaries. One of the most interesting and important features of this second chapter and, for that matter, of the entire Council, was that body's urgent admonition that devotion to God the Holy Ghost be established and ardently fostered within the various institutions for the philosophical and theological training of Catholic clerics. After speaking of the qualities which Bishops and seminary faculties should look for in candidates for ordination, the Council issued the following pronouncement.

> Finally, since it would be idle to hope that those who are raised up to the apostolic ministry will be worthy of their holy calling *(sanctae suae vocationi respondeant)* unless they have within themselves, live and are moved by, and work through the ecclesiastical spirit, which is a certain abounding or copious partaking of the spirit of Christ, let devotion to the Holy Ghost be cultivated continually and fervently in the seminaries, so that the Spirit of Christ the High Priest may enter into the clerics, abide in them, and operate in them. For this reason we commend the propagation in the seminaries of the Confraternity of the Servants of the Holy Ghost, which confraternity has already been approved by the Holy See.[1]

This strongly worded recommendation of the most august ecclesiastical assembly in the annals of the Catholic Church in the United States is definitely interesting and worthy of consideration from an historical as well as from a theological point of view. Doctrinally it is highly important for every American priest to understand why the Fathers of the Council and the Holy See itself placed such reliance upon what some have imagined to be merely another individual devotion within the Church of Jesus Christ. Actually the reasons which prompted the Third Plenary Council of Baltimore to make their recommendation are at least as evident

[1] *Acta et decreta Concilii Plenarii Baltimorensis Tertii* (Baltimore: John Murphy, 1886), pp. 84 f.

and as effective today as they were sixty-five years ago. The need for this devotion is fully as urgent and the practice itself is just as productive of good in the line of apostolic labor as ever.

Over and above their tremendous theological importance, however, these words of the Council on devotion to the Third Person of the Blessed Trinity in major seminaries afford us an uniquely valuable insight into the characteristic mentality and motivation of the Catholic Church in the United States of America. The men who signed the *decreta* in which these words are embodied are the very prelates most influential in shaping the characteristic mentality of American Catholicism. It is definitely not too much to say that the corporate attitude of American Catholics is what it is today in great measure because such prelates as Gibbons, Ireland, Williams, McQuaid, and Corrigan were called by God to act as leaders of His Church in this country. Archbishop Gibbons, in his capacity as the Delegate of the Apostolic See, presided over the Council of 1884. The other three mentioned above took very prominent parts in its deliberations and decisions.

Archbishop Gibbons reserved to himself the chairmanship of the *deputatio* entrusted with the task of drawing up the Council's legislation on the education of clerics. Associated with him on this committee were Bishops Becker of Wilmington, Gross, C.SS.R., of Savannah, McMahon of Hartford, and Watterson of Columbus, together with Bishop O'Connor, the Vicar Apostolic of Nebraska. These prelates were aided by twelve of the Council's theologians. Fr. Hecker, the best known of this group, attended the Council in his capacity as the head of a religious community. Six rectors of major seminaries worked on this *deputatio*. They were Fathers Magnien, S.S., of Baltimore, Byrne of Mt. St. Mary's, Zeininger of Milwaukee, Kieran of Philadelphia, Cavanagh, C.M., of Holy Angels, and Pospisilik, O.F.M., of St. Bonaventure's.

Fr. Magnien was one of the theologians brought to the Council by the Apostolic Delegate. The other three selected by Archbishop Gibbons also worked on the committee. They were Fathers McColgan, De Augustinis, S.J., and Schauer, C.SS.R. Fathers Keiley and Cafferty, respectively theologians for Bishops Becker and Gross, served with them.

The fact that these men and their associates appealed as powerfully as they could for the establishment and the encouragement of devotion to God the Holy Ghost in the various seminaries under the direction of the American hierarchy is indicative of a vital but a far too frequently forgotten element in the basic corporate attitude of American Catholicism. It was not at all by accident that the Fathers of the 1884 Council of Baltimore fixed their attention upon this particular devotion, urging and recommending it as an integral and characteristic part of the spiritual training for American seminarians. The Council spoke out as it did precisely because, at the very time it was deliberating, the special function of the Third Person of the Blessed Trinity in the Church of the New Testament, and particularly in its own time, was being discussed very seriously and widely by Catholic authors.

Thus, when the Council urged devotion to the Holy Ghost in the seminaries over which its members exercised control, it was definitely taking cognizance of one of the most important theological currents in the latter portion of the nineteenth century. The action of the Fathers in recommending the Confraternity of the Servants of the Holy Ghost constituted a manifest approval of at least one form or aspect of the pertinent theological teaching. Consequently this particular statement of the Council offers us an insight into one of the most important sections of the internal or spiritual history of the Catholic Church in the United States. From the point of view of the universal Church, the Council's pronouncement must be recognized as a highly important phase of a great movement towards a more profound study of the theology of the Holy Ghost, a movement which reached its culmination with the appearance of Pope Leo's masterly encyclical *Divinum illud* on May 4, 1897.

Two documents of primary importance serve to show us the immediate objective the Council had in mind when it spoke out on devotion to the Third Person of the Blessed Trinity. One of these is Fr. Isaac Hecker's *The Church and the Age,* a volume containing, in a somewhat modified form, twelve articles which had previously appeared in *The Catholic World.* The other is Dr. Otto Zardetti's *Special Devotion to the Holy Ghost,* one of the most valuable and interesting literary productions in the history of the Catholic Church in the United States. Fr. Hecker was an outstanding

member of the particular committee chosen by the Fathers of the Council for the task of drawing up the legislation on the education of clerics. Four years after the closing of the Council, Dr. Zardetti, then Vicar General of the Dakota vicariate, afterwards Bishop of St. Cloud, and later Archbishop of Bucharest, Roumania, published his book which aimed "at providing simply an humble aid in carrying out the wish of our apostolic Fathers, the Bishops of the Church in this country, towards cultivating and furthering this devotion."[2] An enthusiastic introduction to the Zardetti book by Bishop John J. Keane, one of the greatest figures among the Fathers of the 1884 Council, indicates clearly enough that the teaching contained in this volume is precisely the doctrine which the Council itself wished to foster.

Fr. Hecker's actual theology about the Holy Ghost and about His function in the Church and in the spiritual life of the individual is hardly more than a recapitulation of what Cardinal Manning taught in *The Temporal Mission of the Holy Ghost* and in *The Internal Mission of the Holy Ghost.* The founder of the Paulist community described the effects produced within the soul by the indwelling of the Holy Ghost and insisted upon the action of the Third Person of the Blessed Trinity within and through the true Church of Jesus Christ. At the same time, however, Fr. Hecker made this teaching an integral part of his own conviction about a glorious future facing the Church in his time and particularly in his own country. He believed that the peculiar needs of his age called for and would obtain a new and vigorous outpouring of the Holy Ghost, and that this new effusion of the Spirit would bring about the conversion of America and of the other "Saxon" lands.

The Church and the Age holds that God had entrusted the direction of His Church to the Latin-Celt races down until the time that book was being written. These races, characterized as they

[2] Zardetti, *Devotion to the Holy Ghost, I, Special Devotion to the Holy Ghost. A Manual for the Use of Seminarians, Priests, Religious and the Christian People* (Milwaukee: Hoffmann Brothers, 1888), 7. Archbishop Zardetti stated in his introduction (pp. 10 f.) that *Devotion to the Holy Ghost* was conceived as a four volume work. The following year, however, he was elected to the newly erected See of St. Cloud. The other three volumes never appeared.

were "by hierarchical, traditional, and emotional tendencies,"[3] had been, according to the designs of God's providence, "the human elements which furnished the Church with the means of developing and completing her supreme authority, her divine and ecclesiastical traditions, her discipline, her devotions, and her aesthetics."[4] Fr. Hecker contended that this pre-eminently Latin-Celtic work, directed primarily towards the development of the Church's social organization, had in times past aroused the antipathies of "the Saxon races and the mixed Saxons, the English and their descendants."[5] These people, who were said to "predominate in the rational element, in an energetic individuality, and in great practical activity in the material order,"[6] were represented as having been alienated from the Church through the efforts of false leaders who appealed precisely to their antipathies to characteristically Latin-Celt activity within the Church.

Fr. Hecker looked forward with confidence to a new religious awakening, the chief manifestation of which would be a return of the "Saxon races" to the true Church. This renewal was to be brought about through a new and more abundant giving of God the Holy Ghost. The Latin-Celt element within the Church was represented as having completed its essential mission with the definition of papal infallibility by the Vatican Council. By this action, the last obstacle to a clear understanding of the Church's social or external organization had been removed. Now, Fr. Hecker believed, the way was open for an advance along the line of individual spirituality, according to the lines of activity more consonant with the racial genius of his "Saxons."

The racial element in this section of Fr. Hecker's teaching must be considered as something of an interesting, but unimportant, merely personal viewpoint. It was definitely not on a par with the other portions of his doctrine. It had few supporters and it is certainly neither an important nor a significant factor in the Catholic religious literature of the nineteenth century. What we may

[3] Hecker, *The Church and the Age. An Exposition of the Catholic Church in View of the Needs and Aspirations of the Present Age* (New York: The Catholic World, 1887), p. 43.

[4] *Ibid.*

[5] *Ibid.*

[6] *Ibid.*

call the optimistic element of his teaching, on the other hand, was a decidedly important and distinctly observable characteristic of Catholic writing during the course of the nineteenth century. While there was no general tendency to believe that any Saxon races would replace other ethnic groups as the dominant elements within the Church of Christ, the Catholic writers of the nineteenth century, taken as a group, really exhibited a confidence that the Catholic Church was on the eve of new triumphs, and that these victories of truth were to be attributed to a new outpouring of the Holy Spirit.

Writing about Catholic newspapers in the United States in 1845, Dr. Benard declares that "the consistent impression given by the Catholic journals of the period is one of joyous confidence in the future of Catholicism, in America and in the world."[7] Fr. Hecker, in his text, cites the great French lay leader, Count Joseph De Maistre to the effect that "we are on the eve of one of the greatest of religious epochs."[8] Astonishingly enough, he also quotes Msgr. Jean Joseph Gaume, recognized as one of the most outstanding voices of conservative Catholic thought in Europe, to the same effect. Msgr. Gaume, later one of the favorite targets of the European liberal Catholic writers, is quoted as declaring that "a certain indefinable presentiment of this necessity of a new effusion of the Holy Spirit for the actual world exists, and of this presentiment the importance ought not to be exaggerated; but yet it would seem rash to make it of no account."[9]

Most important of all, Fr. Hecker was able to cite Pope Pius IX himself in support of this optimistic tendency. In 1864 the great Pontiff had declared it to be his belief that God was preparing "to accomplish, in the moment chosen by Himself, a great prodigy which will fill the whole earth with astonishment."[10]

Now it is important to note that Fr. Hecker considered devotion to the Holy Ghost, or at least that aspect of the devotion which consists in meditating more thoroughly upon His works in

[7] "Most Consoling Intelligence from England . . ." in *AER*, CXIII, 4 (Oct. 1945), 243.

[8] Quoted by Hecker, *op. cit.*, p. 32. [10] *Ibid.*

[9] *Ibid.*

the Church and in individual souls, as a prerequisite to the great flowering of religious life he expected. These are his words.

> The renewal of the age depends upon the renewal of religion. The renewal of religion depends upon a greater effusion of the creative and renewing power of the Holy Spirit. The greater effusion of the Holy Spirit depends on the giving of increased attention to His movements and inspirations in the soul. The radical and adequate remedy for all the evils of our age, and the source of all true progress, consist in increased attention and fidelity to the action of the Holy Spirit in the soul.[11]

Fr. Hecker's ideas on the function of the Holy Ghost in the Church and in the individual soul and his teachings on devotion to the Third Person of the Blessed Trinity constitute a tremendously important factor in American theological history. Undoubtedly they influenced him, in his capacity as a member of the committee or *deputatio* entrusted with the task of formulating the Council's legislation on the subject of clerical education, to work for the adoption of that section dealing with devotion to the Holy Ghost among priests. Certainly they have had the extraordinarily beneficial effect of making devotion to the Holy Ghost the central theme of the Paulist spiritual life and of influencing many of his followers in the Paulist community to write on this devotion.

Fr. Hecker was called to the Baltimore Council in his capacity as the head of the Paulist community. Another prominent advocate of devotion to the Holy Ghost, Msgr. Thomas Scott Preston, was present as one of the domestic prelates of His Holiness. Among the Fathers of the Council, however, there was still another great figure in the history of the American Church, a prelate who may well be considered as the major promoter of devotion to the Holy Ghost in the Catholic Church of the United States. This was John Joseph Keane, the first Rector Magnificus of the Catholic University of America.

John Joseph Keane, Bishop of Richmond at the time of the Third Plenary Council of Baltimore, had long been an enthusiastic advocate of devotion to God the Holy Ghost. Zardetti prints *in extenso* a pastoral letter Bishop Keane had issued on October 8, 1879. In this document the distinguished American prelate men-

[11] *Ibid.*, p. 26.

tions the fact that he had previously instructed the pastors of the Richmond diocese "to establish in their various Missions the Confraternity of the Servants of the Holy Ghost."[12] The letter itself was intended to show his people "the nature of this devotion, and our reasons for desiring that it should be embraced by all the faithful of the Diocese."[13] The Council's teaching is, in effect, an application of the theology contained in Bishop Keane's letter.

The great Bishop of Richmond stated the basic reason for the desirability of this devotion in the first paragraph of the body of his letter. "Devotion to the Holy Ghost," he wrote, "is a most natural offspring of Christian faith, because the Holy Ghost is the very life and soul of the Christian dispensation."[14] This statement is, in itself, a succinct and exact recapitulation of the magnificent theology of "The Relation of the Holy Ghost to the Church," the first chapter in Cardinal Manning's magnificent treatise, *The Temporal Mission of the Holy Ghost.*

Like Manning, Keane loved to insist upon the fact that the Christian Church, as distinct from the Kingdom of God on earth in the days before Our Lord organized the company of His disciples, is pre-eminently and characteristically indebted to the Third Person of the Blessed Trinity. It has received His gifts in all their fullness. Consequently he believed that those privileged with membership in the true Church should strive to manifest their gratitude and devotion to the Divine Paraclete. After enumerating and commenting upon some of the New Testament passages which describe the benefits the Holy Ghost pours out upon the Church, Bishop Keane alludes to this debt of gratitude.

> How great, therefore, and how constant is our debt of gratitude to the Holy Ghost! How intimately is our whole spiritual life pervaded by His influence! The more we learn of our interior life the more we must learn of the work wrought by the power and the love of the Holy Ghost. Not to think of this would surely indicate strange thoughtlessness about spiritual things; and to think of it, and not turn constantly toward the Holy Ghost in thanksgiving, as well as in supplication, would surely be the height of ingratitude.[15]

Bishop Keane was convinced that there was a special timeliness about devotion to the Holy Ghost. This spiritual exercise was, of

[12] In Zardetti, *op. cit.*, 179.
[13] *Ibid.*
[14] *Ibid.*
[15] *Ibid.*, p. 180.

course, always and everywhere a great benefit to the Church. It was nothing more or less than the expression of Christian appreciation of those divine gifts which characterized the Church militant of the New Testament. At the same time, however, the Bishop of Richmond firmly believed that the peculiar difficulties which faced the Church during the latter part of the nineteenth century (and which, for that matter, confront the Church at this moment), could best be effectively overcome by means of devotion to God the Holy Ghost.

> In this age, when the spirit of error is trying to make men believe that their life is only like that of the beasts of the field, the Church, guided ever by the hand of God, turns the attention of her children, perhaps more specially than at any previous time, to the interior and supernatural life of their souls, of which the Holy Ghost is the Author. The devotion to the Holy Ghost, together with the teaching concerning our spiritual life with which that devotion is inseparably connected, is unquestionably the best antidote for the materialistic and degrading tendencies of our times.[16]

There was a definite positive aspect to this timeliness also. If the obstacles the Church was called to surmount manifestly demanded devotion to the Holy Ghost on the part of Catholics, then the singular opportunities open to the Church during this same period likewise made the adoption and furtherance of this devotion imperative. Bishop Keane envisioned a great spiritual vocation for the United States of America in modern times. He and the other great churchmen who planned, among other things, the formation of the Catholic University worked to prepare their country for the tasks God was going to demand of it. He realized that, in order to work effectively for God, America must pulsate with that supernatural life which comes only with the indwelling of the Holy Ghost. He knew that such activity demanded a firm grasp of that supernatural truth which the Spirit of Truth instills into the hearts of men.

To attain this objective, the Catholic priests of the United States must possess and exercise both zeal and understanding in no common degree. The qualities which the Catholic clergy absolutely required for the achievement of their providential mission were

[16] *Ibid.*, p. 181.

precisely those which could come only from a copious and abiding gift of the Holy Ghost. Since Bishop Keane knew well that this outpouring of divine grace demanded a knowledge of the Holy Ghost's function in the Church and in the individual soul, together with a definite and sincere appreciation of that function, he was convinced that devotion to the Holy Ghost should be inculcated as a part of clerical training in the United States.

Bishop Keane expressed his attitude on this subject in a letter he wrote, at Dr. Zardetti's request, as an introduction to *Special Devotion to the Holy Ghost.* He wrote this letter in Providence, Rhode Island, on July 22, 1888. Perhaps better than any other document of the time, this letter is indicative of the enlightened piety and zeal that animated Bishop Keane and the other great prelates who worked with him for the establishment of the University. Basically, Bishop Keane approved of Zardetti's work because he was convinced that any encouragement given to devotion to the Holy Ghost among American priests was definitely in accordance with the will of Our Lord Himself. Actually he believed that the tendency towards this devotion was one of the great favors granted by God to His Church in his own day.

> I am deeply convinced that the object of your work is entirely in accord with the yearnings of the Sacred Heart of our Divine Lord. He who told his disciples that it was expedient for them that He should leave them in order that the Paraclete should come to them, assuredly yearns to see the Holy Spirit appreciated as He ought to be. The special direction towards devotion to God the Holy Ghost, which His Providence is now giving to innumerable souls throughout the church, may well be considered one of the greatest graces vouchsafed to our generation.[17]

Bishop Keane had the vision to appreciate the fact that the Baltimore Council's work for the foundation of the Catholic University and its insistence upon devotion to the Holy Ghost among the Catholic clergy were merely two aspects of a magnificent plan of conquest for Christ. The central objective of all this activity remained the bestowal of God's richest graces upon America, and through America, upon the world.

[17] *Ibid.*, p. 4.

The Third Plenary Council, whose name will forever be associated with the foundation of the Catholic University of America, will also be renowned for its declaration that a great devotion to God the Holy Ghost ought to reign in the heart of every priest, and that its assiduous cultivation in aspirants to the holy priesthood should form a notable part of their ecclesiastical training. Most appropriately do these two decrees emanate from that venerable assemblage of all the Bishops of our country. In vain would we strive for the bestowal of the highest learning on our priests and our people, unless the Holy Spirit of Truth and of Love were its light and its life. If only we can pour that highest light and highest love into our country's mind and heart, then what can there be too great and noble for her attainment?[18]

The man designated as the first Rector Magnificus of the new University realized that the Catholic priesthood in the United States had been entrusted by God Himself with a lofty and ineffably important commission. He knew that mediocrity in the priesthood of his own country would render the fulfillment of that commission impossible. He was enthusiastic in his advocacy of devotion to the Holy Ghost precisely because he knew that this devotion, sincerely and whole-heartedly practiced, constituted an infallible remedy and preventive against such mediocrity. Here is what he had to say about the men who were called upon by God to co-operate in any way in the work of the new University and in the task of fostering devotion to the Holy Ghost in this country.

We are pioneers in a grand work. The finger of God and of His church points it out to us; we feel that we must be up and doing the best we can. Others will call our work rude and rough. We acknowledge beforehand that they are right in the criticism, and none will rejoice more heartily than we when they surpass us. Meanwhile, let us press on.[19]

During their stay in Rome after the close of the Third Plenary Council of Baltimore, Bishops Ireland and Keane stayed at the American College. Bishop Keane took advantage of the occasion to address the student body on devotion to God the Holy Ghost. At the same time Msgr. Denis Joseph O'Connell, then Rector of the American College and destined later to head the Catholic University of America, decided to make this spiritual exercise the characteristic devotion of the Roman institution. This action drew

[18] *Ibid.*, pp. 4 f.

[19] *Ibid.*, p. 5.

an enthusiastic response from Cardinal Manning, whom Zardetti rightly called "the apostle of our Devotion in the present generation." The great Cardinal Archbishop of Westminster wrote to Msgr. O'Connell that

> You have done well in making the devotion of the Holy Ghost the devotion of the American College, and the bishops of America have set us all an example in their forwardness to promote this adoration of the Sanctifier. As the Son is the Way to the Father, the Holy Ghost is the Way to the Son; for it is but by the Holy Ghost that the Father draws all men to the Son. The Apostolic preaching shows that we are under the dispensation of the Spirit. The presence and office of the Holy Ghost pervade all the Apostles wrote. The writings of the Fathers are full of the Holy Ghost. They wrote as in the light of the day of Pentecost. . . .[20]

After alluding to the fact that the Church, in the most solemn acts it performs, invokes God the Holy Ghost, the great English Cardinal explains that the content of the Pentecostal liturgy shows what the Church itself expects as devotion to the Third Person of the Blessed Trinity, and declares that this devotion is something which pertains to the priestly state and to the condition of the Christian layman as well.

> The feast of Pentecost, the Mass and Office of the Holy Ghost, teach by the authority of the Church the special adoration due to the Holy Ghost, in His Mission, Advent and Office, as Christmas and Easter the special adoration due to the Incarnation and Advent of the Son. How, then, is it that this truth, which is like the luminous ether of the Church, has been so slightly and seldom practiced by private devotion. Our Lord ordained and commissioned His Apostles, and yet commanded them to wait till they should receive the Holy Ghost coming upon them. Is not this, then, the devotion for bishops and priests? Are not Christians the anointed, and is it not the devotion for all Christians?[21]

Cardinal Manning insisted forcefully upon the remedial nature of this devotion, as well as upon its positive character for good.

> Is not the peril of the day the unspirituality of men and the revival of naturalism in the world? And how can this be met by a diametrical and supreme antagonism if not met by preaching the Holy Ghost and making our priests His disciples? Lastly, it is this devotion that illuminates and infuses the light of all dogmas of the faith. All things are

[20] *Ibid.*, p. 177. [21] *Ibid.*

visible in the light of the sun, so all truths from the Holy Trinity to Extreme unction are made manifest by devotion to the Holy Ghost.[22]

Concluding his letter to Msgr. O'Connell, and speaking of the Rector and the students of the American College, Cardinal Manning wrote "may the Holy Ghost make you all apostles of Jesus Christ in your great and noble land!" Ultimately, then, it was because of the apostolic vocation of these young men, and, less immediately, the apostolic vocation of all Catholics in his own time, which made the Cardinal of Westminster applaud the insistence upon devotion to the Holy Ghost as the great and central devotion of the American College.

This was the mentality which Dr. Zardetti hoped to foster by the publication of his own book. His *Special Devotion to the Holy Ghost* is divided into four parts. The first of these deals with the basic characteristics and the timeliness of this spiritual exercise. The second sketches the history, the constitutions, and the privileges of the Confraternity of the Servants of the Holy Ghost, the organization which the Third Plenary Council of Baltimore wished to see established in the various seminaries for American clerics. A brief outline of those portions of sacred theology which treat of God the Holy Ghost and His works constitutes the third part of Dr. Zardetti's book. The fourth and final part of this work includes the various prayers and hymns regularly employed in the exercises of the Confraternity.

The Confraternity of the Servants of the Holy Ghost, the organization so strongly recommended by the Fathers of the Baltimore Council, was first established in St. Mary's Church in Bayswater, England, by Fr. Rawes, Superior of Cardinal Manning's Oblates of St. Charles. On March 10, 1878, Pope Leo XIII approved the Confraternity and enriched it with indulgences. The following year the Holy Father, in answer to a petition from Cardinal Manning, who spoke of the society as "spreading much in England, and also in Philadelphia, in the United States of America,"[23] raised the organization to the dignity of an Archconfraternity, with its center in St. Mary's Church at Bayswater. Cardinal Manning acknowledged that Archbishop James Frederic Wood of

[22] *Ibid.*, p. 178.

[23] *Ibid.*, pp. 166 f.

Philadelphia had taken the initiative in asking for the constitution of an Archconfraternity.

In 1879, with the approbation of Cardinal McCloskey, this society was established in St. Anne's Church in New York, the Church of which Msgr. Preston was pastor. Dr. Zardetti speaks of the devotion as established, not only in Philadelphia and New York, but also in St. Francis Seminary in Milwaukee, in the Benedictine Abbeys of St. Vincent, St. Meinrad, Mt. Angel, Oregon, and Newark, and in various Franciscan houses.[24]

Dr. Zardetti acknowledged that he had used the writings of Cardinal Manning as primary sources in writing his *Special Devotion to the Holy Ghost.* Cardinal Franzelin's theology was likewise employed. He also used and cited two American authors, Fr. Hecker and Msgr. Thomas Scott Preston of New York.[25]

Two very important and manifest conclusions impose themselves after even a brief examination of this magnificent effort towards devotion to God the Holy Ghost among the American churchmen during the latter portion of the nineteenth century. In the first place it is obvious that the men who urged and fostered this devotion were priests remarkable for their enlightened supernatural zeal. They pointed out three essential elements in devotion to God the Holy Ghost. The first consisted in effort towards an intellectual grasp of the revealed truth about the Third Person of the Blessed Trinity and about His function in the Church and in the individual soul. The second element comprised the internal and sincere acts of love and gratitude tendered to the Holy Ghost in recognition of His divine Being and of His beneficent activity. The third was nothing more or less than the outward manifestation of this recognition, the corporate prayer to and adoration of the Third Person of the Blessed Trinity within the Catholic Church.

All of these practices are such as to foster and increase within the Catholic Church, and particularly within the Catholic priesthood, a supernatural and enlightened zeal of no common order. The man who sets himself to the task of studying, in the sources of divine revelation and in the literature of Christ's Church, the God-given teachings about the Holy Ghost and about His missions among men has placed himself in a position to gain a uniquely valuable

[24] Cf. *ibid.*, pp. 170 f. [25] Cf. *ibid.*, p. 10.

appreciation of the necessity and the dignity of the Christian dispensation. The man who strives to direct his will in conformity with these divine doctrines is automatically preparing himself for an outstanding part in the Church's apostolic activity. The man who actually gives corporate and outward expression to such supernatural charity is already taking an outstanding part in the apostolic life of the Church.

The men of the Baltimore Council loved their country with a true and profound love of charity. They willed that their country should have the most precious divine gift of Catholic faith. They realized that tremendous obstacles stood in the way of those who would strive to impart this blessing to America.

Because of the magnitude of the task before them, and because of the seriously formidable nature of the forces in opposition to Christ, it was evident to these men that a tepid or ill-instructed priesthood could never possibly carry out the high commission God had entrusted to the clergy of America. Recognizing the fact that devotion to the Holy Ghost was an unfailing antidote for such weaknesses, the men of the Baltimore Council did all that they could to bring that devotion to their clergy.

Zeal and understanding: these are the qualities which their sponsorship of devotion to the Holy Ghost manifests among the Fathers of the Third Plenary Council of Baltimore. They were men ambitious in the cause of Christ. Mediocre, self-contented men would never have attached themselves to this particular practice. Their adherence to devotion to God the Holy Ghost was the source of the greatness of soul of these apostolic men.[26]

There is another conclusion also manifest from these same facts. The "Americanist" controversy and a great deal of unscientific historical writing since that time involved serious attacks on several of the prelates who took part in the Baltimore Council and who were most instrumental in furthering devotion to the Holy Ghost. One of the charges leveled against these men was an accusation that they were so immersed in external activities that they had lost sight of the basic supernatural motive of Catholic life.

[26] It is interesting to note that the Fathers of the Baltimore Council blessed the "various forms of combined Catholic action" in their pastoral letter. Cf. *Acta et decreta*, p. xcix.

The man who is aware of the part these men played in encouraging devotion to God the Holy Ghost has gained a tremendously valuable historical perspective. He can see that it is worse than nonsense to hold that Bishop Keane, to quote but one example, could have encouraged anything like naturalism when we know that great prelate did all in his power to practice and to inculcate those very spiritual exercises which would render naturalism impossible. He knows that the tremendous accomplishments of these men were possible only because they were aware of the worth and the necessity of the Christian dispensation in the one Catholic Church.

They had set themselves deliberately to gain that knowledge. They worked to elicit those acts of charity which are the proper response to the plenitude of revealed truth about the Holy Ghost and His dispensation. Their great labors for Christ actually constituted their manifestation of that charity, their expression of devotion to the Holy Ghost.

This exercise accompanied and motivated one of the great periods in the life of the Catholic Church in the United States. It is encouraging to note that in the newly re-opened American College in Rome devotion to the Holy Ghost is again being fostered as the characteristic devotion of the student body. From that source, and from Fr. Hecker's Paulist foundation, which has always retained this devotion as its own, it can spread abroad again through the priesthood of America.

JOSEPH CLIFFORD FENTON

The Catholic University of America
Washington, D. C.

THE HOLY FATHER'S INVITATION

We invite you to Rome which is a kind of second fatherland to the faithful of Christ in every nation. Here they may venerate the place where the Prince of the Apostles was buried after his martyrdom. Here they may see the sacred catacombs of the martyrs, the historic churches, the monuments of their faith and age-old piety. Here they may visit their common Father, who awaits their coming with open arms and tenderly affectionate heart.

—From the Bull *Jubilacum maximum*, issued May 26, 1949.

Answers to Questions

THE PRAYERS BEFORE DISTRIBUTING HOLY COMMUNION

Question: I have been distributing Holy Communion at Masses celebrated by my pastor, who is sickly. Is it proper for me to recite the *Misereatur, Indulgentiam, Ecce Agnus Dei,* and *Domine non sum dignus,* or would it be more correct for the celebrant to do so although he himself is not going to administer Holy Communion to any one?

Answer: The Missal (*Ritus serv.* X, 6) presumes that the celebrant of the Mass is to distribute Holy Communion. When another priest assists him in the distribution, the celebrant says the introductory prayers, viz. the *Misereatur,* etc., and the assisting priest, with no additional preliminary prayers, merely takes a ciborium and proceeds to give Holy Communion. This supposes that Holy Communion is being distributed by both celebrant and assistant and at the proper time, immediately following the Communion of the celebrant. Should the latter have no part in the giving of Holy Communion, the minister of distribution would say all the prayers and act as if distributing Holy Communion *extra Missam.* In this case, it would be better to give Holy Communion from another altar than that at which Mass is being celebrated, making the distribution a distinct ceremony. Better still would be deferring Holy Communion till after the Mass.

NO *EXAMEN CONSCIENTIAE* AT COMPLINE

Question: Is there any objection to interrupting Compline just before the *Confiteor* for an examination of conscience? I have heard that the *Pater* is inserted at this point to provide a pause for a brief *examen conscientiae.*

Answer: Moral theological principles require that the recitation of the office be continuous and uninterrupted. Provision is made for interruptions occasioned by necessity or *ratione caritatis.* The insertion of an *examen conscientiae* before the *Confiteor* of Compline would be a voluntary breaking of the continuity of that canon-

ical hour and we do not think it can be defended even though the reason is one so salutary as an examination of conscience. We have never heard that the *Pater* was prefaced to the *Confiteor* to provide opportunity for such examen.

MAKING THE SIGN OF THE CROSS IN *MISSA RECITATA*

Question: In the *Missa recitata* should the sign of the cross be made whenever the celebrant makes it, as is the rule for the server at Mass?

Answer: The *Missa recitata* has not yet achieved the official standing which makes it the subject of liturgical legislation, except of prohibitory legislation, restricting its practice. However, since the congregation, at such a Mass, makes the responses usually made by the server, our opinion is that the sign of the cross is to be made by the members of the congregation, simultaneously with the priest, every time it is proper for the server to make such a gesture.

SURPLICES UNDER DALMATICS, AN AMPLIFICATION

One of our readers writes a letter commending our statement in the July issue (p. 62) that, strictly speaking, the deacons at the throne at Pontifical Mass should wear surplice, amice, and dalmatic, instead of amice, alb, cincture, and dalmatic. "Why," he asks, "should we remain liturgical outcasts here in the United States, wearing albs instead of surplices under the dalmatics of the deacons of honor?"

The *Caeremoniale episcoporum* (*Lib.* I, *Cap.* viii. 2) directs that the two deacons who assist the bishop at the throne at Pontifical Mass vest in dalmatics, which are to worn over the surplice (or rochet) and the amice. By the way, when an amice is worn together with a surplice or rochet, it is worn outside that garment and not underneath, as is the case when it is used with the alb. In defense of our custom, in this country, of vesting the assistant deacons in albs instead of surplices, we have the authority of the "Baltimore" *Ceremonial* (Part V, Chap. V, Art. 1).

MORE ABOUT "THE PUZZLING RUBRIC"

In the August issue (p. 154) we discussed the wording of a rubric of the *Rubricae generales breviarii* (XXII, 7) concerning the *Gloria Patri* to be appended to all Psalms, except Psalm 62 and Psalm 148, both of which occur in Lauds of Sunday. This rubric is no longer pertinent as the psalms in question have not been joined to others since the reform of the Breviary by the *Divino afflatu*. Formerly Psalm 62 was continued in Psalm 66, without any interruption of the *Gloria Patri,* and, similarly, Psalms 149 and 150 followed Psalm 148. The inclusion of this out-moded rubric in the general directions we ventured to think was the result of inadvertance, the Sacred Congregation nodding as Horace tells us that even Homer did on occasion. Several of our readers have offered the more plausible explanation that the old *Rubricae generales* have been allowed to stand in their original text. To these have been added the *Additiones et variationes* and corrections in the older rubrics are to be made in conformity with the directions of the new ones. One informant points out that other provisions of the general rubrics no longer apply and he instances the rules governing the number of Psalms in Matins on certain days and the directions regarding the recitation of the *Quicumque*.

WILLIAM J. LALLOU

OATHS IN LEGAL DOCUMENTS

Question: Sometimes in legal documents formulas appear, which seem to indicate that the person who signs them is attesting the truth of his statement with an oath. Such are the formulas: "I swear" . . . "Under penalty of perjury I declare" . . . "I, being duly sworn in, do attest." Are such formulas to be understood as expressing that the one signing the document is by that very fact taking an oath? If such be the case, of course even a slight deviation from the truth, when deliberate, is a mortal sin of perjury.

Answer: In order that a person may take an oath it is necessary: (1) that the formula which is employed indicate that he is calling God to witness the truth of his assertion, and (2) that he have the

intention of taking an oath (cf. Prümmer *Manuale theologiae moralis* [Friburg Brisgov., 1936], II, n. 441). Now, of the three formulas proposed by the questioner the first would seem to fulfil the former condition, but the other two would not. When a person says in court or writes in a legal document: "I swear," he implicitly calls on God as a witness. For, the first meaning of "swear" in Funk and Wagnall's Standard Dictionary is "to utter or affirm solemnly, with an appeal to God or something held sacred." The other two formulas would not seem to suffice as valid expressions for calling on God as a witness. For "under penalty of perjury I declare" merely means that the one who pronounces or writes this formula declares that he recognizes that he is liable to the severe penalties due to perjury if he is convicted of falsehood; he does not say that he is actually taking an oath. The formula: "I being duly sworn in, do attest" is a statement that one has taken an oath, but of itself is not an oath.

If the intention of taking an oath is lacking, there is no oath, and consequently, the sin of perjury is not committed by making a false statement. However, even one who withholds his intentions, while using a formula expressive of an oath, is guilty of a grave sin of irreverence if he knowingly attests what is false (however unimportant it may be), because "it is always a grave insult to call on God even externally as a witness to falsehood" (Damen, *Theologia moralis* [Turin, 1947], I, n. 466).

Hence, the person who signs a legal document containing the expression "I swear" would be guilty of grave sin in the event that he deliberately incorporates falsehood in the document. If, however, the other expressions noted above are used, the morality of false statements would be judged by the norms of veracity and justice. For the benefit of persons who, for one reason or another, do not wish to take an oath in court or in a legal document, it is well to remember that our laws always permit a person to "affirm" instead of taking an oath, in order that the consciences of those persons who regard an oath as unlawful may be safeguarded. It is true, the penalty for prevarication is the same in either case; but in the tribunal of conscience one who makes a false statement after "affirming" is not guilty of perjury, nor is he necessarily guilty of a mortal sin of lying.

THE MACHINE AND SERVILE WORK

Question: According to the common teaching of theologians, a Catholic who devotes two and a half hours or more to servile work on Sunday, without any dispensation or excusing cause, is guilty of mortal sin. When a person works with the aid of a machine which relieves him of much of the physical labor, is the time thus spent to be reckoned as a period of servile work?

Answer: We must distinguish between various types of machine. When a machine needs only to be set in operation, the time during which it operates would not seem to constitute servile work for the operator. This is particularly applicable to the modern washing machine. The housewife puts the clothing into a receptacle, turns a button, and then nothing more is required on her part than to return some time later and remove the clothes, washed and ready to be hung up for drying. I believe that in such a case she is to be accounted as performing servile work only during the period needed to put the clothing into the machine, to remove it and to hang it up. Perhaps a week's washing for a large family could be done with the aid of such a machine, the process being repeated several times in the course of three or four hours, while actually less than an hour's manual work is required on the part of the housewife. In the event that no dispensation has been obtained and that there is no excusing cause, a venial sin is committed, but not a mortal sin. For, although the machine is operated much longer than the period of two and a half hours, which as the questioner states, constitutes grave matter in respect to servile work, the labor expended by the operator of the machine lasts only a short period.

However, there is another type of machine, such as that used for farm work, which requires the constant supervision and activity of the operator. Machines used for harvesting, winnowing, threshing, etc., are of this type. Such machines, though they expedite the work considerably and render it less onerous than when it is performed merely by hand, do not seem to render the work of the operator non-servile. Sometimes, indeed, his labor is quite strenuous in the task of operating the machine; but even supposing his expenditure of energy be slight, it must be accounted as servile work. In this latter case, however, we could accept the opinion that for light servile work a period of three hours is necessary before a person

is to be considered guilty of mortal sin (Cf. Merkelbach, *Summa theologiae moralis* [Paris, 1938], II, n. 688).

A SURGICAL PROBLEM

Question: A young married woman has had three children, all delivered through cesarean operations. She is now expecting a fourth child, and there is every probability that this child too will have to be brought into the world through the same method. Judging from previous experiences, the doctor believes that on this occasion, as before, the womb will be found to be healthy, though scarred, without any indications of infection. However, he has asked if, according to the principles of Catholic theology, the womb may be removed on the occasion of the next delivery. His argument is that the womb is a defective portion of this woman's body, since it is unable to perform its proper function of providing a normal birth for children that have developed within it.

Answer: The doctor's argument in justification of hysterectomy in the case described has no value from the standpoint of Catholic principles. For, in the first place, the woman's womb does not seem to be defective, inasmuch as it is able to shelter and to nurture the children that nature places within it; and this is the proper function of the womb. That a cesarean operation is necessary in order to deliver a child that has come to term in this womb is due, ordinarily at least, to some other physical defect, such as the narrowness of the pelvic structure. Secondly, even though the womb were defective in regard to the process of gestation and birth, it would be unlawful to excise it, unless it were also in some way harmful to the woman's physical well-being, independently of pregnancy. A sterilizing operation based merely on the fact that another pregnancy will be dangerous to the woman is a bad means to a good end.

FRANCIS J. CONNELL, C.SS.R.

Book Reviews

BEING AND SOME PHILOSOPHERS. By Étienne Gilson. Toronto: Pontifical Institute of Mediaeval Studies, 1949. Pp. xi + 219, with index. $3.50.

This latest addition to Gilson's list of scholarly and forceful works is open to a double misunderstanding. It may be taken as a study in the history of philosophy, which it is not, rather than the brilliant adventure in metaphysics, which it is. And again, because it deals with the tenuous subject of being, it may be dismissed as too theoretical.

Without a doubt the work plunges into the deepest reaches of philosophy. But this means that it deals also with the highest and much in between. If the author's message is grasped at all, it must be seen that man's concept of being is not something which can be buried in books or locked up in the meditations of philosophers. It affects life and thinking. For, whatever else may be said about any thing, the least that can and must be said about every thing is that it is.

The practical aspects of the problem of being, though necessarily left undeveloped, are more than suggested in this work whose compactness is equalled only by its sympathetic and keen analysis, charm of style and humor. Gilson has a unique facility for being sound without being dull.

By purpose and development *Being and Some Philosophers* belongs to metaphysics. The problem about being springs from an irritating fact. If being is the first principle of human knowledge as it is the first principle of metaphysics and is perceptible to even the cultured mind, why have so many able thinkers missed it? That they have is a fact. So Gilson, as philosopher, uses history, not in its narrative or expositional function, but as a mirror in which he finds reflected the reasons for ultimate choice.

Looking to history, then, for his material, the author outlines in five chapters how Plato, Aristotle, Avicenna, Kirkegaard, and Thomas Aquinas considered being. A concluding chapter on knowledge and existence shows that the purpose of intellectual abstraction is not to posit essences in the mind as pure and self-sufficient presentations. Even when we abstract essences, we do so in order to know the beings to which they belong. Consequently, if philosophical knowledge is to escape abstract speculation and be real knowledge, it must use judgment to restore essences to actual being.

True realism unites, rather than divorces, essence and existence in being. This is precisely where the theories of Plato and Aristotle and

Avicenna and Kirkegaard failed. By giving back existence to being and granting that philosophical wisdom begins with the awareness of existence, we find the fraction of truth in a Parmenides or Avicenna preserved but purified of their limitations.

Such a view of being allows to Parmenides that being when posited as a purely abstract essence is one with pure conceptual thinking. It agrees with Plato that essentiality is selfhood. It admits with Aristotle that substance is both act and source of operation. It accepts Avicenna's view that existence is a determination which happens to finite essence in virtue of its cause. Last, but not least, it champions Thomas Aquinas and his synthesis, that "existence happens to essence in a most peculiar way, not as some sort of accidental determination, but as its supreme act, that is, as the cause of its being as well as of its operations" (p. 214).

This notion of being, which distinguishes essence and existence and yet insists that reality is most truly individual beings, with all that that implies, is not something new. But historically it has not enjoyed much popularity. It appears in the thirteenth century, with St. Thomas Aquinas. Yet his doctrine did not prevail then nor has it since. The "notion of being such as that of Saint Thomas is a rare thing to meet in the history of metaphysics. Yet, unless it be thus conceived, what is left of being is little more than its empty shell. Why should philosophers use such an empty shell for their first principle of human knowledge? Any particular aspect of being is then bound to look preferable because, be it even abstract quantity, it corresponds at least to some 'thing' " (p. 213).

This is Gilson's conclusion, worked out with more attention to historical detail than he takes credit for. "To be" does not contradict being, since it is the cause of being, and judgments do not contradict concepts, since all judgments are rooted in existential act. No new essence is revealed by such a metaphysics, but it directly concerns our attitude towards all real essences. They are known indeed through abstraction, yet not in such a way as to separate them from existence. On the basis of this doctrine alone can history be reconciled with objective knowledge, existence with essence and time with eternity. Here is human wisdom at its best. Before all else it demands the progressive adequation of human knowledge to actually existing being.

The author's verdict issues from a survey of influential thinkers, which is astonishingly knowledgeable and, some may think, at times too facile. For example, in disposing of the view which makes the possible as real as the actual, he writes (p. 106), "A perfect case of conceptual imperialism, if there ever was one! And all this owing to Avicenna, who begot Scotus, who begot Suarez, who begot Kleutgen;

and the list still remains open." That appears to be making the relationship among these thinkers a bit too tight.

Likewise, some are going to be startled when the author says flatly that Thomas Aquinas was not radically an Aristotelian (p. 70). Aquinas knew and assimilated Aristotle. But he did not produce just a revised edition of the Peripatetic. To Aquinas' everlasting glory, he constructed a new, totally Christian philosophy. As Gilson points out, Aristotle's world of substances was sterile. Uncreated, it had something which Aristotle's God could not give it. He could insure its permanence but nothing more. For He Himself was an eternally subsisting substance—and only that. Pure Aristotelianism stood opposed to Christianity. It branded theology a myth and, itself scientifically barren, protested against every scientific discovery. Without a history, Aristotle's world was changeless. No newness, no development, "what a dead lump of being the world of substance is!" (pp. 72 f).

Shades of Aristotle's Mohammedan enemies and thirteenth century Augustinists! But only those will be aroused who never understood the true greatness of Aquinas. If Aristotle suffers by the contrast, it is not to his discredit. Rather it is a tribute to the Dominican who used the best of non-Christian thinkers in producing a philosophy which separates as radically from its origins as Christianity does from paganism.

Gilson brings out how man's concept of being involves his notion of God. What man thinks of being appears in what he thinks of God and of finite things too. From Suarez, through Descartes and Spinoza, God is a being whose essence is his existence. As Gilson puts it, speaking of the seventeenth century: "The God Essence of the Middle Ages is everywhere carried shoulder high, and every philosopher of note pays him unrestricted homage. As to that other God of Whom it had been said that He was, not a God Whose essence entailed existence, but a God in Whom what in finite beings is called essence, *is to exist,* He now seems to lie in a state of complete oblivion. *Deus est id cujus essentia est esse:* this proposition no longer makes sense, and, because they have lost sight of Him Who Is, philosophers have also lost sight of the fact that finite things themselves are" (p. 112).

Another practical application of the doctrine of being as Gilson conceives it after Aquinas regards man and his destiny. It emphasizes the view that man is not struggling in time merely not to lose eternity. Like all true spiritual substances, he is eternal in his own right. But, if man must become in order the more fully to be, it is of his essence to be in time a self-achieving and self-eternalizing being (p. 184).

Theoretical, then, as *Being and Some Philosophers* is, it has far from mere speculative consequences. There is so much about this

book deserving of praise that restraint is difficult. Years of research went into its making and, as now presented, it reproduces lectures given in 1946, at the Pontifical Institute of Mediaeval Studies, in Toronto. We can well believe it represents mainly a work of ascetic elimination. What is left is the ripe fruit of concentrated scholarship, amazing in its depth, breadth and tolerance and its eagerness to discern truth wherever it may be found. Yet there is never any doubt about the author's own allegiance. It is given to Thomism, whose vast truth often reflects the measure of truth appearing in even the most hostile systems—a wholly natural phenomenon, if truth is one and God is truth.

JOSEPH B. MCALLISTER

SOCIAL ETHICS: NATURAL LAW IN THE MODERN WORLD. By J. Messner, J.U.D., Dr. Econ. Pol. Translated from the German manuscript by J. J. Doherty. St. Louis: B. Herder Book Co., 1949. Pp. xiii + 1018. $10.00

This volume is one of the most comprehensive studies to appear in our language. It is the application of natural law ethics to many pressing contemporary problems. It is divided into four books and each book is divided into four parts. Book I places the foundation for the entire work and treats of Moral Philosophy, Social Philosophy, Legal Philosophy and the Social Question. Book II is given the title "The Ethics of Society" and deals with the family, Lesser Groups, The Nation and The Community of Nations. Book III is called "The Ethics of the Political Community" and covers The Nature of the State, The Sovereignty of the State, The Functions of the State and State Dynamics. Book IV deals with The Ethics of Social Economy and treats of The Process of Social Economy, The Organization of Social Economy, The Integration of Social Economy and The Cooperation of Social Economy with International Economy.

The methodology of the author is interesting even though at first glance it may be disappointing to those who would expect from the title a traditional presentation of the subject matter. The author, on each problem, usually gives the traditional scholastic teaching on the question with some explanation and with very little proof. Very frequently to this statement is added a valuable historical digression into the patristic and medieval antecedents of contemporary scholastic philosophical and theological thought. Frequently in these digressions one is introduced to social institutions and changes connected with Catholic thought and life. Always the author angles his presentation at contemporary problems of thought and life. In many instances he juxtaposes scholastic teaching with modern and contemporary non-scholastic ideologies.

Such a method demands the stupendous erudition of which the author gives constant evidence and it is also responsible for the unusual length of the book. It also makes an objective evaluation of the volume very difficult. The method eliminates the possibility of using the work as a text in Ethics. It is really a sociological study with emphasis on social, political, and economic philosophy. The historical digressions are not complete enough to justify calling the book a history of civilizations and cultures. The philosophical comparisons are brilliant and timely but they too are not complete enough to warrant calling this work a history of social philosophy. This method also leaves any author liable to repetitious and overlapping divisions. The elimination of these would have shortened this volume and would have enhanced its value. The method is descriptive rather than analytical and leaves many statements open to challenge.

Even with these limitations Dr. Messner has given us a very remarkable study and many of his brilliant observations are unmatched in contemporary literature in this field. At the very beginning of the volume (p. 4) is given an explanation of the need of approaching all social study through an understanding of the individual. The relation of Ethics to Theology and Revelation is another question dealt with by the author in a comprehensive way (p. 34). He is especially enlightening on the relation of the common good to the individual good (p. 130), on the *Jus Gentium* (p. 202) and on Justice in its social phases (pp. 210 ff.). Likewise the author excells in his explanation of Social Charity and Patriotism (p. 233) and on the relations of ideologies with various social systems (p. 256).

The sections on social reform (p. 264 ff.) are masterpieces and few social philosophers can compare with the author in his analysis of class tensions (p. 347) and racism (p. 381). Of equal excellence are the treatises on the foundations of international law (p. 413) and the various forms of government (p. 540). It is with deftness that the author dismisses the idea that democracy is absolutely the best form of government for all peoples at all times and indicates measures necessary for the reform and preservation of democratic government (p. 550). The author is masterful in his diagnosis of the totalitarian state and in exposing its fatality (p. 567). The decline of civilizations and the reasons for their decay are presented superbly and with great familiarity with all contemporary theories from sociology and the philosophy of history (p. 685). The author also does well in describing the importance of the family, of the family home and of the virtues that are cultivated only in a relatively large family (p. 309).

The entire section on economic philosophy is excellent and probably the most detailed of the entire work. The author's treatment of the just

family wage (p. 763) and his defense of private property (p. 793) are comprehensive and timely.

Many of Dr. Messner's statements challenge attention and in turn will be challenged and debated. The author refers constantly to "existential human ends" and while this has accurate meaning to him the connotation of the term is dangerous. He creates discussion when he poses the problem as to whether ethics should be derived from the nature of man or from reality and experience (p. 6). The statement that the social nature of man is based on his spirituality (p. 7) needs qualification and his explanation of why a person has sacred dignity (p. 88) is incomplete.

Serious exception can be taken to the emphasis placed on society as an organism because of "essential similarity" of society and a living organism (p. 111). This attitude is fraught with dangerous consequences as is the author's explanation of the social self (p. 17). So many sound scholastics hold the opposite view that it seems unwise to state categorically that rights are the cause of freedom (p. 220).

Experts in the field of Jurisprudence will be interested in the author's sure conviction that there is evident everywhere a return to a realization of the importance and the sanctity of the natural moral law (p. 238). This may be wishful thinking. Many will question also the author's explanation of the differences between a nation and a state (p. 396). The explanation is not in line with the author's fine explanation of the nature of sovereignty.

Much needs to be added to the explanation of the laws of modern war (p. 423) and to the part played by the civilian population in total warfare. Here the author offers many gratuitous statements that beg for proof. Also there are some who would question Dr. Messner's reasoning in regard to absolving Catholic taxpayers from the obligation to support public schools (p. 602) while they are maintaining a Catholic system of education. However the author does well in throwing this question out for discussion.

All of these limitations together do not minimize the importance of this volume. It is an epoch-making contribution to the English literature of social, political and economic philosophy. The translator must have been confronted by a gigantic task. He has done, for the most part, a splendid piece of work. While this is not a text in Ethics it will have to be required reading for all students in that field. Moral theologians and preachers will need this volume for an intelligent and concise familiarity with problems they can not evade. It is to be hoped that this worthwhile volume will have wide circulation.

IGNATIUS SMITH, O.P.

GENERAL AND SPECIAL ETHICS. By the Reverend John P. Noonan, S.J. Chicago: Loyola University Press, 1947. Pp. x + 310, with index. $2.50.

This work of Fr. Noonan, professor of philosophy at Xavier University, suggests comparison with Fr. Edwin F. Healy's *Moral Guidance* (Chicago: Loyola University Press, 1943). Fr. Healy's work has been somewhat misunderstood and criticized as an ethical treatise—whereas it is in the field of moral theology, that is, in the realm of revealed religion and authority, written by a professor of moral theology. Judged on this basis *Moral Guidance* has contributed to a better understanding of Catholic moral principles as well as to more Catholic living. But its outlook is not philosophical in the sense of approaching moral problems from the simply rational point of view.

On the other hand Fr. Noonan's book is entitled *General and Special Ethics*—professing, therefore, a philosophical approach to moral right and wrong. The work is designed for collegiate courses of two semesters and stresses problems of contemporary significance. Among these Fr. Noonan gives special attention to such questions as the rights of private property, socialism and labor questions, the family and civil society along with chapters on the Christian social order, education and international relations.

Since this is a text-book, its binding, legible and uncrowded type, good white paper and short paragraphing, its attractive format and arrangement, as also its didactic helps should be mentioned to both the author's and publisher's credit. Likewise Fr. Noonan's clarity of style and constant mindfulness of his student-readers are to be commended.

Fr. Noonan's preoccupation with current moral problems involving family relationships and social and international adjustments should be welcomed. Too often perhaps ethical treatises bog down and lose themselves, and their readers, in overmuch theorizing. A textbook in ethics does not so much pioneer principles as it tries to confirm young minds in truths already established and of proved worth for cultivating virtue. The method of thesis and formal syllogistic argumentation without a doubt contribute to the book's clarity and rational cogency. Whether from a psychological and pedagogic point of view traditional syllogising fits the temper of the day is another question. Even if one should rather think not, Fr. Noonan's work is not likely to repulse those who shy away from the unfleshed bones of desicated thinking. The book is not an out and out capitulation to formalized scholastic method.

Fr. Healy's book was professedly theological, dealing with moral problems on the basis of the Commandments and Catholic teaching. Fr. Noonan calls his book "ethics," which places it in the field of philosophy and commits it to pursuing ultimate ethical truths in the light

of natural reason. But the treatise turns out to be a mixture of philosophy and theology. It vibrates from philosophical arguments to papal encyclicals, to moral theologians, Denziger-Bannwart's *Enchiridion,* with occasional references to standard moral treatises. It is obvious that a person's life must be integrated. A student no more than an adult member of society can, or ought to, divide himself into a person living by rational principles and the redeemed child of God guided by the light of Christ's gospel and Church. This hardly needs to be stressed; and nothing said here is intended to suggest a cultivation of Aristotle at the expense of the Gospel.

But it seems a mistake to intermix disciplines. The result is likely to be a confusion of the philosophical and theological points of view, so that neither exercises its full strength and light. What is needed now more than ever is not just to give students the truths of good moral behavior but to show why such behavior is good and must be followed and why its opposite is evil and must be avoided. Students must not only know but know why they know.

This can be achieved best, perhaps only, by keeping the grounds of assent clear and identifiable. The student should know the origin of the moral obligation he holds to be valid. He should understand why he holds it true and certain. This can hardly happen unless he knows the basis of his assent. And this means keeping theology, which rests on the authority of God's revelation and the teaching of the Church, distinct from philosophy, which rests on reason.

Among young people today who show personal concern about ethical problems, the concentration often seems to be not so much towards specialized problems of conduct as towards the bare question of whether there is any moral right and wrong at all or any moral obligation of pursuing one and avoiding the other. If this is so, then no textbook in ethics ought to deal slightly with the knotty problem of the origin of the moral "ought" and the essence of moral goodness and evil. On this score there may be some doubt about whether or not Fr. Noonan's book is completely satisfactory. His interest seems to hover more around the social questions which are perplexing the world than around the deeper reaches of morality.

Furthermore, while it is true that duty based on justice regards a relation of "otherness," nevertheless definite obligations spring from love—and love not only of neighbor but of self. In this text, however, the obligations man has to achieve his own due perfection do not seem to receive adequate attention. Another sample of the book's want of depth, is its handling of artificial birth control—a problem which many young people have to face. Yet it is disposed of in two brief paragraphs, one of which develops a comparison with gluttony. Indissolubility of

the marriage bond gets somewhat better treatment, but not what it deserves, in the light of the current prevalence of divorce.

These criticisms, and more could be made, are offered with some knowledge of what the author of a textbook in ethics must face. There are considerations of time and space: how many pages for how many classes for how many semesters? There is the delicate question of keeping philosophical ethics distinct from moral theology. There is likewise the decision of what balance ought to be established between general and special ethics and what questions need attention and what the relative emphasis should be. That authors are going to solve these problems differently goes without saying, and that any author is going to solve them with unanimous approval appears highly improbable. To say, then, that Fr. Noonan's efforts do not achieve the impossible is hardly a severe criticism and casts no reflection upon the many good points which the book has and which ought to recommend it to undergraduates. Even some of the criticisms here made, for example the work's philosophical and theological duality, may possibly appear to some as rather recommending than disfavoring the book.

JOSEPH B. MCALLISTER

JOHN GILMARY SHEA ON ARCHBISHOP CARROLL

In person, Archbishop Carroll was commanding and dignified. His voice was feeble, and he was accordingly less fitted for the pulpit; but his discourses are models of unction and classical taste. He was a profound theologian and scholar, and in conversation possessed unusual charm and elegance. As a prelate he was eminent for learning, mildness, yet a strict exactness in the rubrics and usages of the Church. His style, terse and elegant, was generally admired; but of his works, we have only his controversy with Wharton, his Journal, and some sermons and pastoral letters.

—From the *History of the Catholic Church in the United States,* 1879), p. 92.

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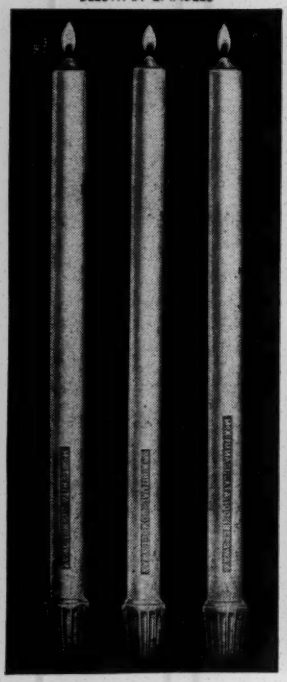

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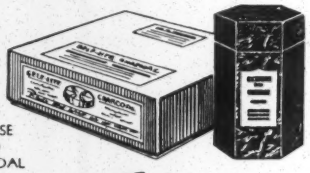

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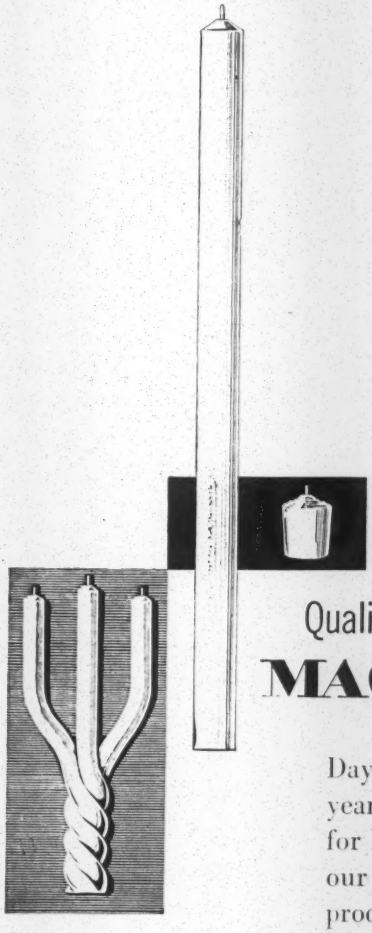

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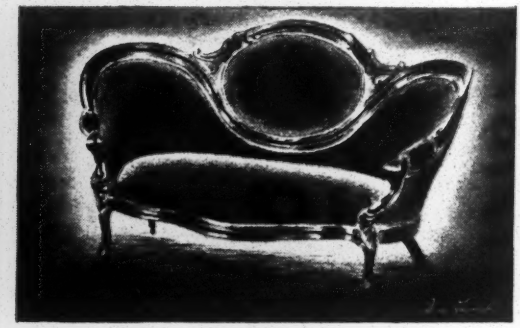

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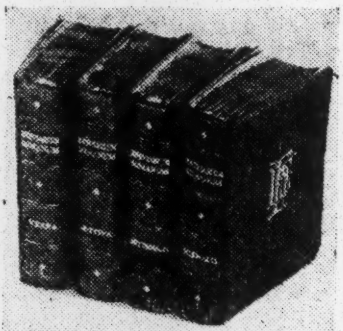

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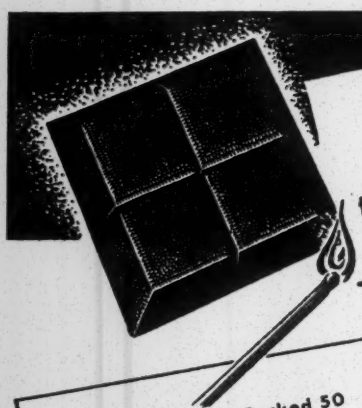

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